The Canadian Jewish news

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New pact is no help to victims'

LONDON [JTA] —
The head of the all-Soviet visa and emigration office has told Prof. Aleksandr Lerner, a leader in the struggle of Soviet Jew for exit visas, that the 35-nation document signed at the Helsinki European Security Conference would not affect Soviet policy on applications for exit permits for emigration to Israel, it was reported here from Moscow.

The Soviet official "explained" that the reference in the document toward making contacts between peoples easier and increasing freedom of movement were being achieved in the Soviet Union. He said this was being done by allowing reunion of families of Soviet Jews with their relations in Israel and by treating every application for exit "in a positive spirit." He stressed that it could not mean free emigration for all Soviet citizens, whether Jew or non-Jew.

Soviet Jewish activists said in Moscow, according to the report, that the fact that the ovir chief had chosen to speak to Lerner so quickly after the Helsinki document had been signed did not, in itself, portend a change in the position of Soviet Jews. But the activists added that it did mean that the activist group is now accepted by Soviet authorities, even though the group may not be officially acknowledged.

Arm sales extension approved

WASHINGTON [JTA] —
A House-Senate conference committee has extended arms sales and credits to Israel, due to expire Dec. 31, until June 30, 1977.

The 18-month extension was contained in a $31.2 billion bill authorizing arms purchase by the Department of Defence which was made public Friday by the conference committee. Congress may approve the bill next week and send it to President Ford for his signature.

The House-Senate conference committee had been appointed to work out the differences between the two bodies in the bill, including the arms sale to Israel. The Senate had approved an extension of arms sales to Israel while the House had not.

Suit for damages is filed by Golda

NEW YORK [JTA] —
An editor of **Commentary**, the magazine published by the American Jewish Committee, said he had "no comment" on a $3 million libel suit filed against the periodical by former Israeli Premier Golda Meir. He explained the issue was now in the hands of the lawyers.

Mrs. Meir filed a suit in Manhattan Federal Court charging that an article in the August 1974 edition of **Commentary** was "false and malicious" when it claimed that she turned over a list of Jews to Stalin more than 25 years ago.

In the article, **Notes on American Innocence,** the author, Lev Navrozov, a Soviet Jewish emigre, alleged that while Mrs. Meir was Israel's ambassador to the Soviet Union in 1948-49 she gave Stalin, at his request, a list of Soviet Jews who wanted to serve in the war of independence.

Navrozov said that those on the list were arrested by the secret police and sent to concentration camps where many died. He said his information was based on interviews with concentration camp survivors.

In her suit, Mrs. Meir noted that she protested to **Commentary** in February that there was "not even one grain of truth in this story." In Jerusalem, a spokesman for Mrs. Meir said that "Mrs. Meir wants to stress she has no intention of making money for herself out of this suit." The spokesman said Mrs. Meir would turn over any money she received to a fund for the settlement of Soviet Jews in Israel.

Named as defendants in the suit are Navrozov, the American Jewish Committee, and Norman Podhoretz, editor of **Commentary.** Podhoretz is on vacation and could not be reached for comment.

In an interview in Israel with **Yediot Achronot,** Mrs. Meir said she had no wish to enter in a dispute with the AJ Committee since "I do appreciate" the organization. She said she only agreed to file the libel suit when **Commentary** refused to apologize for Navrozov's allegation. She said she was also worried that the article would be accepted later as history. "What would happen in 10 years time when a student will stumble over this horrible charge and will find no denial?" Mrs. Meir asked.

"In any case, the whole story is idiotic," Mrs. Meir declared to **Yediot.** She noted that the time referred to was 1948, "not now when Russian Jews openly speak of their desire to go to Israel. But then, did we have direct contact with Jews? Did the

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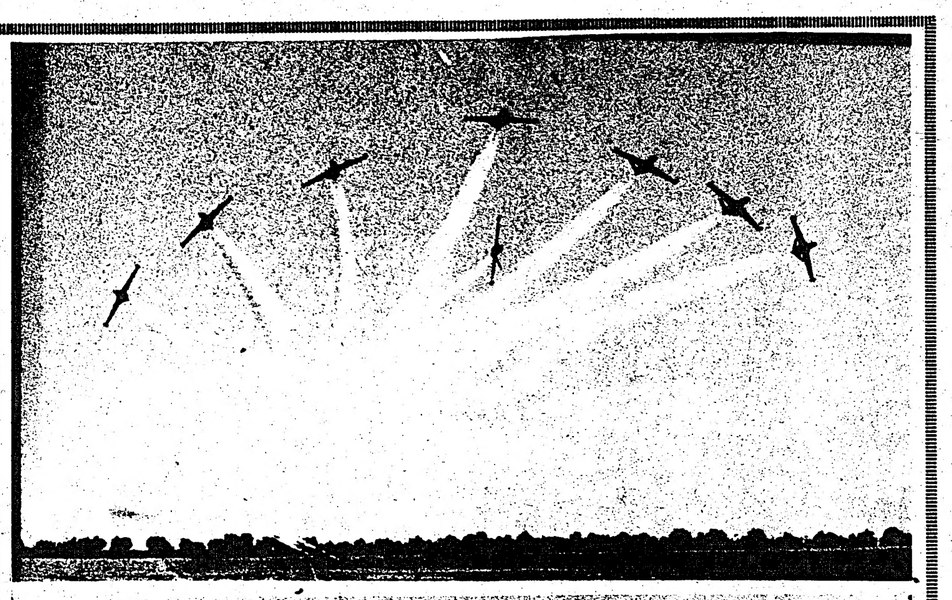


UP, UP AND AWAY!

Heads lifted skywards, Israelis are enthralled by spectacular aerobatics display marking the air force's 27th anniversary. These French-built Fouga Magisters flew through a dazzling series of twists and loops. (IPPA)

Historic breakthrough in nursing

JERUSALEM —
Nurses in Israel will for the first time be able to obtain an academic degree in their profession as the result of the establishment of the Hadassah-Henrietta Szold-Hebrew University School of Nursing.

An agreement launching this new venture in medicine in Israel was signed at the Hebrew University of Jerusalem by University President Avraham Harman and Prof. Kalman Mann, director general of the Hadassah Medical Organization.

The new School of Nursing will be part of the Hebrew University-Hadassah School of Medicine in Ein Karem. The four-year program will lead to a bachelors' degree in nursing.

At a press conference preceding the signing of the agreement, Harman stressed that this was the third joint project undertaken by the University and Hadassah. The two bodies have already pioneered in medical education in Israel by establishing the country's first medical school and the school of dental medicine. The new degree course was approved by the senate of the University and subsequently by the Council of Higher Education.

Prof. Mann explained that the new school had been created to meet a long standing demand from the nursing profession. The increasing sophistication of modern medicine with constantly changing technology has transformed the nursing profession. Nurses felt correctly that in addition to doctors and social workers, they too, as an integral part of the medical team, should have academic status. He believed that the research which graduates of the course would be able to undertake, would greatly enrich their profession.

In addition to the school established in partnership with the Hebrew University, Hadassah will continue to run its courses for registered and practical nurses.

Support for Israel grows in opposition to Arabs' UN threat

PARIS [JTA] —
Eleven European leaders have joined a growing number of nations that have denounced any Third World attempts to suspend or expel Israel from the United Nations.

Europe's Social Democrat leaders met in Stockholm and were completely unanimous that any such attempts against Israel would violate the UN charter and would "have grave consequences for the future of the UN."

According to reports received here, Israeli Prime Minister Rabin had an unscheduled meeting in Stockholm with United Nations Secretary General Kurt Waldheim following the conference of Social Democrat leaders.

The nine members of the European Economic Community have signed a declaration at Helsinki opposing expulsion or suspension of Israel. It was also reported that two Communist countries, Yugoslavia and Czechoslovakia, supported the declaration. Australia and New Zealand have issued strongly worded statements opposing action against Israel in the General Assembly.

The United States' flat opposition to Arab bloc moves to oust Israel from the world body is seen as influencing many members to endorse her stand. The U.S. has served notice that a successful ouster of Israel would result in the U.S. withdrawing financial aid from the UN and its affiliated organizations. (Canada has also taken a strong stand against any attempt to expel Israel.)

While both Rabin and Waldheim refused to discuss details of their 90-minute talk, held under tight security at a room at the Stockholm airport, Waldheim said they had discussed all aspects of the expulsion issue as well as U.S. efforts to bring about a second Sinai interim accord. Before leaving for Israel after the Waldheim meeting, Rabin said it was vital that Israel make clear its views on the expulsion issue. The globe-trotting premier said that he was "very satisfied" with the Social Democrats' declaration of opposition to any expulsion by the UN of Israel.

Rabin was asked at Ben Gurion airport before he departed for the Stockholm conference, whether Israel could sign any agreement with Egypt before the issue of Israel's UN status was clarified. He said Israel's policy of conducting negotiations for a second interim accord "is in no way connected with fighting the attempt to have Israel suspended."

The Premier added, however, that it proponents of Israel's suspension were successful, which he said he doubted would happen, that would have "implications" for "all the elements" of the UN, and "all the processes" conducted under UN auspices.

Meanwhile, Israel received a boost in its fight on the expulsion threat when the Arab bloc in the Organization of African Unity was unable, at the African summit meeting in Kampala, to win endorsement of a resolution calling for Israel's expulsion from the UN.

Yosef Tekoah, who recently completed seven years as Israel's ambassador to the United Nations, warned Israelis not to expect the world organization to collapse if Israel is expelled from the General Assembly. In a speech at the Tel Aviv Labor Council and on Israel Radio, Tekoah said it is not the UN that is trying to expel Israel but the Arab states, and Israel should therefore fight the attempt as part of her overall struggle against the Arabs.

Honor Rabbi Plaut at Negev dinner

TORONTO —
The 1975 Toronto Negev Dinner at the Royal York Hotel on Wednesday evening, November 26 will be a tribute to Rabbi W. Gunther Plaut, senior rabbi of Holy Blossom Temple.

In making the announcement, David L. Dennis, president of the Jewish National Fund of Toronto, praised Rabbi Plaut for his outstanding dedication and brilliant record of public service on behalf of vital Jewish and other causes since his arrival in this city in 1961.

Stated Dennis: "Rabbi Plaut has the rare capacity for understanding and expressing the Jewish community's consensus eloquently and accurately. Through his deep involvement in all facets of activity he keeps a finger on the communal pulse, grasping and interpreting the issues quickly and effectively. As one of Canadian Jewry's foremost leaders he is both very much human and humane. He always inspires by his example responses to Jewish needs thereby realizing for our people richer and fuller lives and assuring for Israel a more secure future. The Jewish National Fund is indeed proud to welcome Rabbi Plaut as the honoree of the 1975 Toronto Negev dinner."

Rabbi W. Gunther Plaut

Rabbi Plaut has served Holy Blossom Temple since 1961, the Canadian Jewish Congress as the national chairman of the Religious Affairs and Foreign Affairs Committee. He was the national chairman of the Canadian Celebration of Israel's 25th Anniversary and is currently the acting chairman of the Canada-Israel Committee.

The proceeds from the Negev dinner will be applied by the Jewish National Fund toward the development of "Canada Park," a major new 7,500-acre recreational complex with numerous leisure facilities now being created midway between Jerusalem and Tel Aviv.

BETTER LATE...

JERUSALEM (JTA) —
It is never too late to celebrate one's bar mitzvah, not even at 82. When Benjamin Swig of Taunton, Mass. reached 13 in 1906 he could not celebrate his bar mitzvah because the small Massachusetts town had only eight Jews and no rabbi. However, he never gave up the idea of celebrating his bar mitzvah, and so he did, at 82, with a simple ceremony at the Western Wall.

Now a well known San Francisco philanthropist, Swig could afford to waive the rights for a bar mitzvah present, and contributed instead a $150,000 gift to the Jerusalem Foundation for a unique archeological garden to be created in the city. The gift was handed to Jerusalem Mayor Teddy Kollek, who is also chairman of the Jerusalem Foundation.

No co-existence with Israel is conviction of most Syrians

Many of the shops in Damascus are full of colored posters extolling the heroism of the fedayeen. In Syria, the Palestinian cause is taken much more seriously than in Egypt.

CJN Staff reporter Sheldon Kirshner recently spent one week in Egypt and five days in Syria in an attempt to discover whether Cairo and Damascus are prepared to recognize Israel in the context of an overall peace agreement. The article published this week is the second installment of a two-part series on Egypt and Syria.

By SHELDON KIRSHNER
CJN Staff Reporter

DAMASCUS —
In Syria, long the implacable enemy of Israel, they do not talk about co-existence, recognition or an exchange of ambassadors after a peace accord.

For the most part, Syrian citizens and officials alike, though they claim they desire a peace based on justice, find it extremely difficult to discuss Israel without fuming or growing crimson in the face.

Indeed, the atmosphere in Damascus is perceptibly thicker and heavier than in carefree Cairo while the hostility and militancy toward Israel is far more visible.

To cite but two examples: near my hotel, the Orient Palace, there was a cinema. The flamboyantly colored marquee advertising the Arabic-language movie showed an alleged scene from the Yom Kippur War: Syrian aircraft bombarding enemy territory and grim, courageous Syrian troops bayonetting and machine-gunning cowardly Israeli soldiers, who were identified by the Stars of David on their green helmets.

Near the theatre's entrance, in a glass display case, curious onlookers were gazing at black and white photos of Israeli soldiers surrendering to Egyptians on the ill-fated Bar Lev line.

Throughout Damascus, too, cheaply produced posters extolling the heroism of PLO fighters are displayed prominently along with posters of President Hafez el-Assad. Damascus, a dry, dusty, wind-blown city surrounded by parched beige mountains, appears at first glance to be a hive of PLO activity. In actuality, it is not, Beirut being the site of PLO headquarters.

In one of the apartment-like buildings housing a branch of the Foreign Ministry in the exclusive Melki quarter, a former Syrian ambassador to the Soviet Union drank strong Turkish coffee with me. In the course of our conversation, which at times was a lecture, he scoffed at the idea of Syrian political concessions to Israel, and refused to say whether his country would recognize Israel in the event of a settlement.

Walking past a shuttered Jewish handicrafts shop on the Saturday sabbath, a fourth-year university student acting as my paid guide launched into a virulent attack against Zionists, who, he proclaimed, possess "sick minds" and suffer from "complexes."

Later, at the beautiful Omayad Mosque near the oriental Hamidiye bazaar, he said that the only solution to the Arab-Israeli dispute was the replacement of Israel by a secular state. He emphasized that people of his generation more or less agreed with this view.

After seeing a military museum, where a captured, forlorn Israeli halftrack and blackened fragments of Phantoms were displayed, my guide introduced me to his friend Mohammed, a war invalid.

"An Israeli plane attacked him during the war," he explained indignantly, trying to demonstrate the cruelty of Israeli pilots. I asked Mohammed, a 27-year-old former tank commander, what had really happened. During an air raid, he disclosed, a tank inadvertently crushed his legs as he was crouching in a foxhole.

The guide was not impressed by the telling thrust of Mohammed's truthful remark, though I imagine he was a trifle embarrassed by the disclosure.

Mohammed, short with strands of prematurely gray in his otherwise coal-black hair, was obviously bitter about his war accident. And he proceeded to tell me of his late 30-year-old brother, who, he claimed, was shot and killed after surrendering to the Israelis on the Golan Heights in the Six Day War.

"I hate the Israelis," he said with quiet determination — a comment which was echoed by all the Syrians I met. Testing his reactions, I said I was a Jew. For a moment he remained silent. "We have nothing against Jews as Jews," he said. "You are welcome in Syria."

"But we will never accept the existence of Israel," he continued, speaking softly. "It is occupied Palestine."

When we left Mohammed, my guide made an effort to tone down his bitter litany. If there should ever be a settlement, he said, Syrians could "tolerate" Israel's existence. But diplomatic relations were completely out of the question. "Human contact is impossible for a generation," he said. "It is better to leave us alone. Contact would aggravate the hatred."

Several days later, I found myself in a taxi with Adil, the escort from the Ministry of Information.

Normally quite taciturn, Adil, a journalist by profession, was in an expansive mood as we rode in a taxi to the shattered town of Kuneitra. Of course, Syrians would accept Israel after a just settlement, he declared. Several hours later, however, the mercurial Adil was singing a different tune.

Bitterly, he expressed the hope that Israel would not withdraw from all the occupied territories. "Then we would learn that war is the only thing the Israelis understand," he said. Warming to his theme, Adil said that history was against Israel, comparing her to the hapless Crusader principalities.

He warned me that a secular state was the only solution. Adil was very upset when I disagreed. He accused me of being unable to "carry on a discussion."

On my last day in Syria, Adil told me in no uncertain terms that I was wasting his time and mine by being in his country. He called me a Zionist, someone utterly incapable of understanding the Arab side of the story. It was his way of telling me to leave.

On the road back to Damascus from the Palestinian refugee camp I had just visited, the lovely Syrian lady from the Palestinian refugee administration accompanying Adil and myself joined the conversation. She began to tell me why Israel was doomed unless her leaders rejected Zionism and racism for peace and brotherhood.

"Israel is a cancer," she said. "There is no room for a Zionist state in the Middle East."

NEXT WEEK: Myths and Misconceptions in Egypt and Syria.

World News

Ben-Gurion Airport in Lod was in a state of utter disarray recently when the porters went on strike. Confused and angry passengers were hard pressed to find their baggage. Border police, who normally patrol the border regions were sent in to break up the strike, which caused so much havoc. (Israel Sun photo)

'Artistic' Polish anti-Semitic film earns high praise from Pravda

LONDON [JCNS] —

A Polish anti-Semitic film screened in the Moscow International Film Festival was depressing to Western viewers, but it earned high praise from **Pravda,** the Soviet Communist Party's daily organ, writes the JCNS East Europe Correspondent.

The film, **The Promised Land,** by Andrzej Wajda, a Polish film director of world renown, combined artistic merit with conscious anti-Semitism. It emphasized the idea disseminated by Nazi propaganda and the more extreme Polish anti-Semitic propaganda before the Second World War that links with Jews were "degrading" for other people.

Based on the novel of the same name by the Polish author and Nobel Prize-winner, Wladyslaw Reymont, who died in the 20s, the film depicted the development of the Lodz textile industry in which Jews had a big role in the late 19th century. The Jews in the film, both men and women, are obnoxiously portrayed to an extent unknown since the Nazi anti-Semitic films.

The main character, Karol Borowiecki, a Pole who opens a factory, is shown to be corrupted by his contacts with two Jewish enterpreneurs, Max Baum and Maurice Welt, and Jewish moneylenders and their wives, in a milieu which includes suicides and bankruptcies.

Meanwhile in Poland, the film has been attacked by anti-Semitic film producers as being not anti-Semitic enough. In the film it is a Polish capitalist who summons the police to fire on workers thereby reducing its incitement to anti-Jewish hatred.

One virulent attack came from the film director Ryszard Filipski, of the Profile film unit in Lodz, whose open letter to the Polish press was banned by the censor. The film, according to Filipski was "harmful" because it was not sufficiently anti-Semitic and it did not "reflect the historical truth" intended by the author of the book.

Wajda, Filipski claimed, was serving the interests of "the Blumsteins and the Michniks." (Blumstein and Michnik were two Jewish students harassed by the Polish authorities during the 1968 anti-Zionist campaign, but who chose to remain in Poland). A Profile film, **Heads or Tails,** has condemned the "old" Polish security police, alleging that it was "full of Jews," while praising the new force which has been "purged" of them.

'We won't withdraw from occupied lands'

Tel Aviv demonstration draws 15,000

On the night of July 15th, the American Embassy in Tel Aviv suffered the fate of embassies in other countries:— a window was smashed by a representative of a resentful group, opposed to American policies. Arthur Garmaise was on hand to witness the events of the evening. Herewith his report:

By ARTHUR GARMAISE

TEL AVIV —

The Likud (Opposition) Party and the Gush Emunim movement (advocating Jewish settlement of the occupied territories) had called for a popular demonstration on the night of July 15th. Confident of a large turnout (popular opinion polls have showed the majority of the population supporting their position), they designated the location as Kikar Malchei Yisroel — the Kings of Israel Square — opposite the Tel Aviv City Hall, the largest square in Israel's largest city.

They were not disappointed: 15,000 people flocked to the square, filling it to capacity: the largest crowd of its size since the introduction of television to Israel.

The crowd was emotional, but orderly. Between speeches they broke out into song and dance as an outlet for their aroused feelings. Cheers and applause punctuated the speeches, primarily that of Menachem Begin, leader of the Likud. Begin gave the feeling that he was speaking to the Government and to history as well as to the people:

"If we submit to Egyptian demands now, there will be others to follow. We cannot, we must not, surrender the passes and the oilfields without a peace treaty. This is the test. The situation is deteriorating. (U.S.) Ambassador Dinitz has brought with him a map of withdrawal deeper and more dangerous than that of three weeks ago or that of three months ago. We must stand fast and say to Kissinger: "We shall not submit."

The other speakers spoke in the same vein and spirit. To their cry for resistance against withdrawal, the crowd roared: "we shall not withdraw."

Before the demonstration, the leaders had asked for police authorization for a march to the U.S. embassy on Hayarkon Street near the seashore. The police had not replied. Chairman of the evening, Chanan Porat, announced over the loudspeakers that the march would take place. The police intervened and a hurried negotiation took place. A route was agreed upon: down Ibn Gabirol Street, to Dizengoff and return to the Square via Chen Boulevard. It was a safe city centre route, away from the embassy. To make it doubly safe, the police set up a barricade at Dizengoff and Chen.

The march proceeded and traffic was stopped to allow the dancing, singing crowd of thousands to proceed. At the return corner, however, of Frishman Street and the Square, they began to turn along Frishman towards the embassy. Deputy Police Chief Tiomkin exhorted them to stop. They kept advancing. A blockade was set up at Reiness Street along their route, enforced by the police. It was not sufficient to stop the milling, singing crowd filling Frishman Street. The police retreated to a reinforced position at Dizengoff and Frishman. Mobile equipment drew up. Ranks of grim police faced the marchers. Cafe-going Tel Avivians were astonished by an unfamiliar and ugly midnight spectacle: ranks of their own police, helmeted, shielded, and with clubs at the ready facing a crowd of civilians.

Cries of "On to the embassy" mingled with Chief Tiomkin's reproaches and warnings that they had broken their promise and would be considered as breaking the law. The crowd surged forward. Heads and shoulders were beaten. Civilians fell. Some were arrested.

Jonathan Fried, spokesman of the Gush Emunim movement, stepped forward to negotiate with Tiomkin. The crowd paused. Fried turned to them, loudspeaker in hand, and told them to disperse. There was a tense moment as they gave signs of surging forward, but then they heeded him and slowly began to disperse.

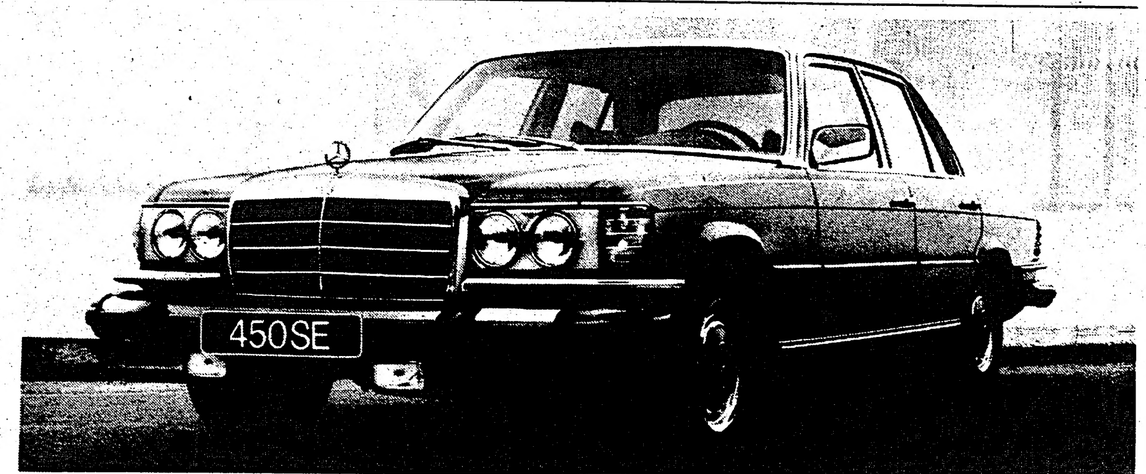
The interval had been sufficient to have reinforcements brought up to the embassy. Hayarkon Street was jammed with police vehicles: paddy wagons, patrol trucks, cars. I was questioned at each of five barriers: one on Ben Yehuda Street and two to the north of, and two to the south of, the embassy. Side streets were blocked off. Several hundred police, reinforced by the Border Patrol, were in the area. I noticed coils of fire hoses at the ready.

Several hundred of the demonstrators had made their way to the outside of the barriers. The only civilians within them were myself and the group of squatting hunger strikers that had posted themselves opposite the embassy for days, protesting the return of the oilfields. I passed through, showing my car key and demonstrating that my car was parked on Hayarkon Street.

There was a sound of tinkling glass: one of the demonstrators had managed to heave a rock through an embassy window.

The Border Patrol task force swung into action swinging their clubs. Men were herded into a paddy wagon. I started my car and followed it as it swung away from the embassy. It paused to turn north on Ben Yehuda Street. I heard the arrested singing **Am Yisroel Chai** and beating on the wagon's walls to keep rhythm. They were in good spirit — reminiscent of the stories told of those arrested in mandate times by the British.

As the vehicle turned north on Ben Yehuda, passers-by heard the singing as well and raised their clenched fists in salute to those in the wagon. It stopped at a stoplight. Some people on both sidewalks joined in the singing. I followed the wagon until it passed through a red light and I stopped. The sound of **Am Yisroel Chai** faded down the empty street.



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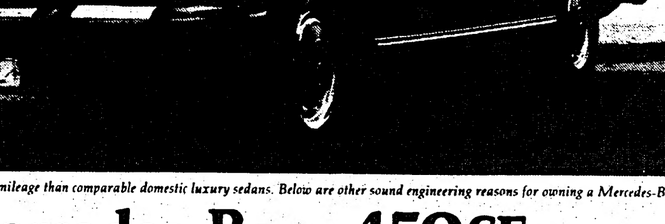

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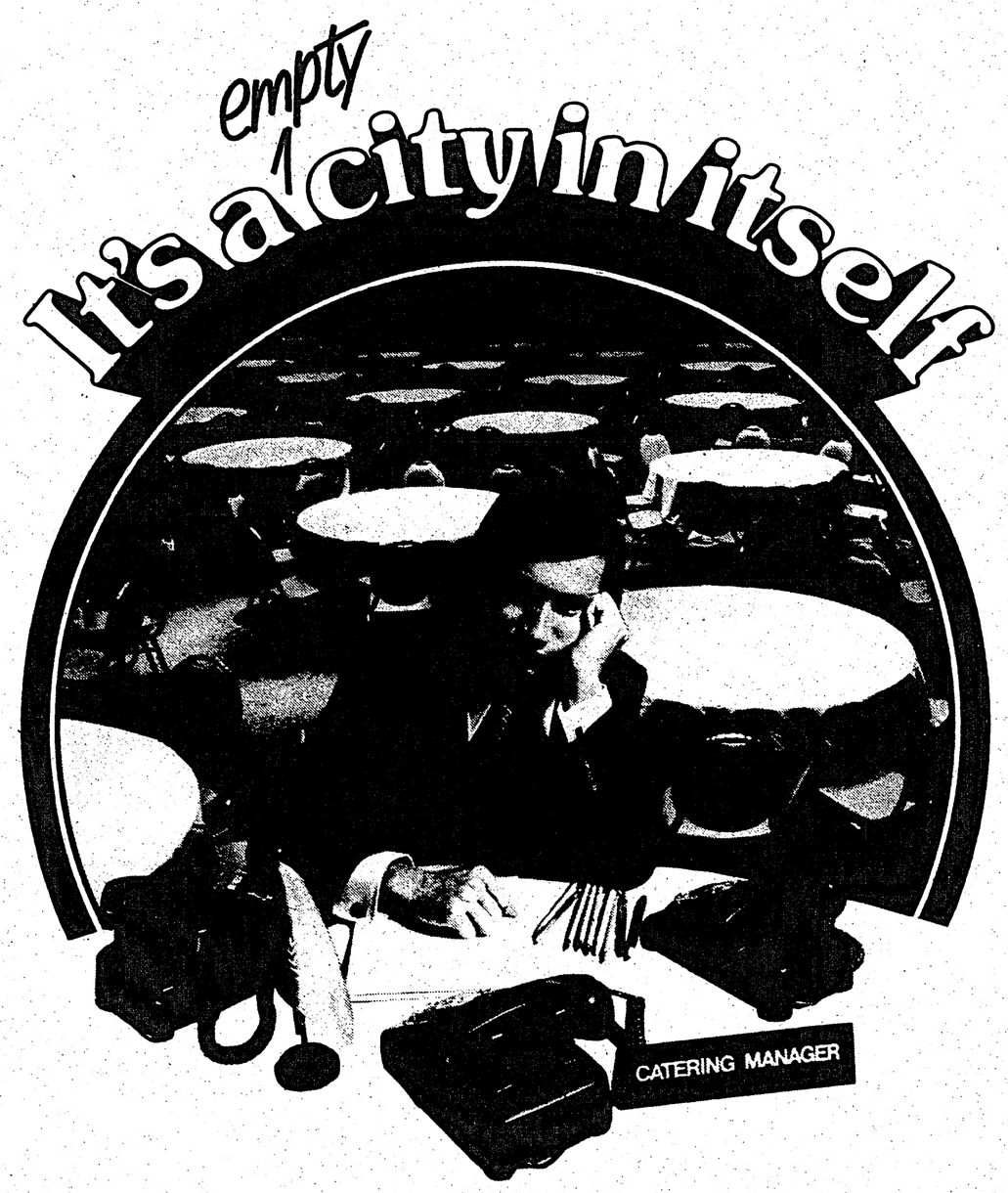

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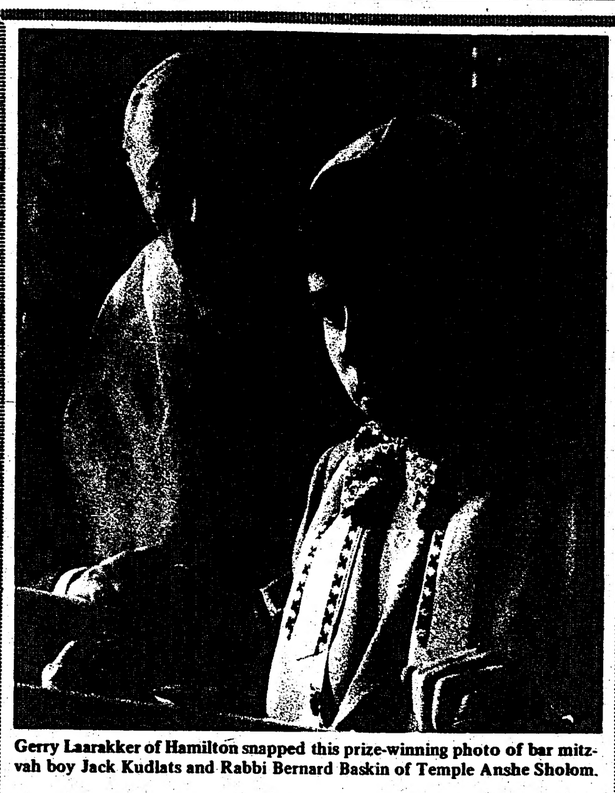

Gerry Laarakker of Hamilton snapped this prize-winning photo of bar mitzvah boy Jack Kudlats and Rabbi Bernard Baskin of Temple Anshe Sholom.

Prized bar mitzvah photo result of year of planning

By MOURA WOLPERT

HAMILTON — A Hamilton boy's bar mitzvah portrait will spend the next year or so touring North America as part of a travelling loan exhibition of the world's best photographs of 1974. The portrait shows Jack, son of Mr. and Mrs. Harold Kudlats, as he reads his portion of the Haftorah, watched by Rabbi Bernard Baskin of Temple Anshe Sholom.

It is the work of Hamilton portrait photographer Gerry Laarakker and one of 5,000 photographs in different categories submitted by photographers from all over the world to the 75th annual Professional Photographers of America Competition. He was the only Canadian winner and it was the second time in two years that one of his portraits had been selected.

For 31-year-old, Dutchborn Laarakker, who started out as a professional engineer and then studied philosophy before letting what had been a hobby mushroom into a profession, it was the culmination of an idea that came to him long before the Kudlats bar mitzvah in May 1974.

"I spent one year composing the exact composition in my mind," he says, "and I got exactly the look I wanted." The photo, which occupies pride of place in the elegant Laarakker Studio window "has had an amazing effect. So many people have called, including fellow photographers."

Laarakker has had mostly Jewish clients in the last few years. "Jews are good to work for. They are picky — but they appreciate good work!" Jews have a very high regard for professionals, he continued and explained that he never has any problems with amateurs, whereas at other functions they are apt to bring out their own cameras the moment he has arranged the grouping.

Meanwhile, the boy in the portrait is spending the summer as a bat boy for the Waxman Scrappers, the baseball team owned by Hamilton business man and next-door neighbor, Chester Waxman, reports a very proud Mrs. Kudlats.

'Family Circle' examines role of Jewish woman

By Elizabeth Wolfe

TORONTO — Subjected to new pressures from the media, the feminist movement, and society at large, many Jewish women are having doubts about their role in both the family and the contemporary community — "they can't be mothers like their mothers were," according to a member of the National Council of Jewish Women (Toronto Section).

In an effort to update knowledge concerning law, the family and the community, pertinent to Jewish women, a study program will be initiated here by the council this autumn, said Mrs. Sheila Freeman, vice-president in charge of education.

Operating on a grant from the Secretary of State Department's multiculturalism division, "The Family Circle" is an outgrowth of the national organization's family life workshops held in recent years.

Meeting weekly beginning Sept. 29, the program will provide a forum where women can gain knowledge, exchange views and share experiences. "We hope to give women the feeling that what they are going through is not unique," Mrs. Freeman, 40, said.

The program is aimed primarily at educated women who have opted for a "traditional, less-than-equal" role in the home, according to Program Co-ordinator, Mrs. Marlene Cooper. Describing her own child-rearing years as isolated years which stunted her own growth, Mrs. Cooper hopes "The Family Circle" will help women understand that child-rearing can be combined with self-fulfilment outside the home.

A unique program that will combat the isolation felt by many Jewish

Sheila Freeman

women and encourage new relationships and friendships by discussing individual feelings, according to Mrs. Cooper, 39, it will raise the awareness of Jewish women to their traditions as well as to their future.

The future of the Jewish family is in women's hands, and it is a big responsibility, declared Mrs. Freeman. Women must decide how much Judaism they are willing to bring into the home.

By considering issues such as "Are Jewish ideas about family still valid?" and "What are we going to do if they are no longer pertinent?" Mrs. Freeman hopes the program will help define the role of Judaism in family life. "We must identify as Jewish women," the mother of three added.

In addition, the program is designed to help women reconcile the roles of career woman, wife and mother. A career and a Jewish family are compatible, the two women agreed.

"Women should recognize their abilities and take on responsible positions in the community — to participate as citizens as well as members of a family," Mrs. Freeman said.

Attitudes of "not knowing," being passive, and letting the husband make all major decisions must be overcome, she continued. "Women should become more aware of their rights. We want them to know what the laws and proposed changes are, because these will affect them. Women are flabbergasted when they realize how much they should know and how much they don't know. We want them to know."

Both women feel that Jewish women should become involved in organizations, such as J.F. and C.S. and UJWF, at the highest level. Women should also use their "people power" to influence the direction of government.

Hoping to break down traditional male-female roles, Mrs. Cooper, housewife and mother of four, said they are not militant feminists. Men are in a bind probably worse than the women, and they don't know how to deal with the changing situation, Mrs. Freeman added. "We hope to bring the men along with us."

Both women emphasized the fact that the program is open to the entire community. By attracting women of all ages and backgrounds, and by dealing with issues ranging from Halacha to changing marriage and family laws, they hope the program will expose its participants to the varying aspects and perspectives of Jewish family life.

Importance of foster care stressed

By SHEBA GOLDSTEIN
(First of two parts)

MONTREAL — Everyone here knows at least one family with adopted children.

"Does anyone here know a family with a foster child?"

If the group is Jewish, the answer is almost sure to be "No".

This question is asked over and over by members of CATHY, Community Aid to Homeless Youth.

The nonsectarian group was set up in the Mount Royal riding on a six-month LIP grant which expires this month.

Its aim is to sensitize the community at large to the importance of foster care, and to take away some of the misconceptions about fostering.

The group of eight people consists of the co-ordinator, social worker Michele Groom, one secretary, and six co-ordinating aids. They have been speaking to groups and individuals in their attempts to increase the public's awareness.

Unlike adoption, in which a family assumes permanent responsibility for a child and raises him or her as their own, fostering can be a short or long term thing, depending on the conditions in each individual case.

"The aim of fostering is to be able to return a child to its natural parents once the family crisis is over," explained Joel Kanigsberg, a clinical psychologist with the Child Welfare Department of Jewish Family Services.

"Foster Care: Challenge to the Jewish Community" was the subject of a panel discussion held in the Jewish Public Library Auditorium in June.

The panel, moderated by Mrs. Freda Rashkoven, Supervisor of Family Life Education at Jewish Family Services, included Joel Kanigsberg and Mrs. Hazel Lipes, social worker and MUC Councilwoman for Cote St. Luc.

Invitations were sent out to all rabbis, synagogues and to the public at large. Fifteen people showed up, including the panelists, representatives of CATHY, of JFS, and of **The Canadian Jewish News.**

"The poor turnout is indicative of how big the problem is" claimed Joel Kanigsberg. "The Jewish community doesn't want to recognize the fact that there are Jewish families with problems."

Michelle Groom maintained that part of the problem was the element of denial. "People want to feel that the Baron de Hirsh or other community services will take care of everything."

The white Jewish child available for adoption no longer exists. People are turning to multi-racial children, or to Vietnamese orphans to fill their homes with the patter of little feet.

"It has become the in thing." claimed Hazel Lipes. "What can we do to make it the in thing to foster a Jewish child?"

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Grossman takes up CZF post

MONTREAL — Yudke Grossman has returned to his hometown of Montreal from Israel to take up the position of director of the Canadian Zionist Federation Youth and Hechalutz Department. He succeeds Haim Haham who completed his three-year term.

Born in 1931, Grossman went on aliyah in 1953 to join Kibbutz Gal-On. For the last three years, he has been general manager of the kibbutz in the northern Negev.

Grossman, married and father of four, has extensive experience in Zionist youth work — both in Canada and Israel.

Also in Montreal, it was announced that Hadassah-WIZO is sponsoring a concert of the Jerusalem Symphony on Oct. 9 at the Expo Theatre. The orchestra will be conducted by Lukas Foss. Chairman of the project is Shirley Rabinovitch.

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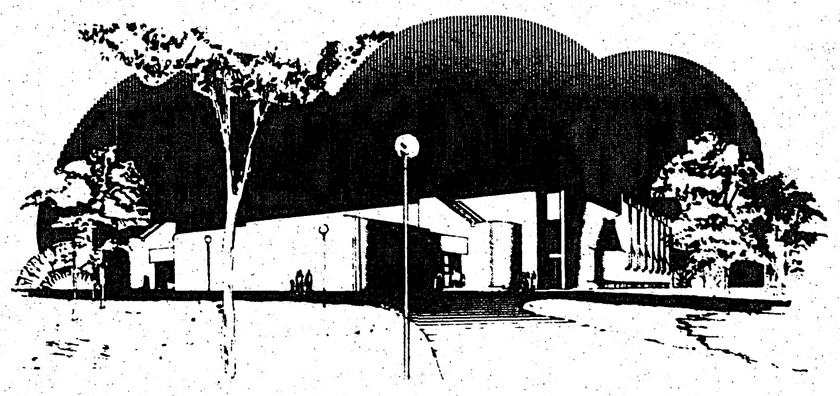

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Editor, Ralph Hyman
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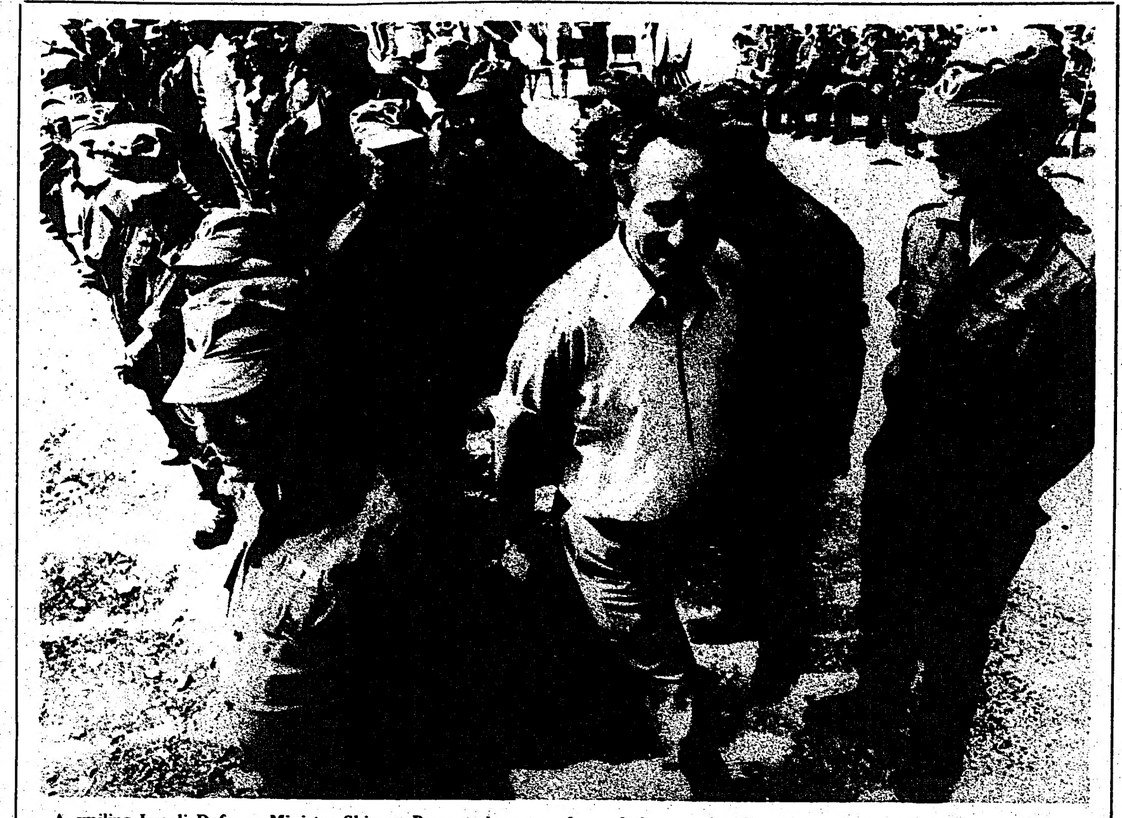


A smiling Israeli Defence Minister Shimon Peres reviews members of the army's volunteer movement during ceremony near Haifa. Peres spoke to many of the elderly volunteers during ceremony, congratulating them for their vigilance. (RNS photo)

Multi-national firm sets example

Arab economic boycott has not found as much success as instigators hoped

The Arab boast that its economic boycott of Israel is a weapon that no multi-national corporation can afford to meddle with, is, like so many Arab statements, far from the truth. This is not to say that the boycott is not damaging to Israel, but this worldwide attempt to cripple the Jewish state is far from being as successful as its instigators had hoped.

There are a number of large business interests which have defied the boycott, none so spectacularly, perhaps, as Miles Laboratories, Inc., of Elkhart, Indiana, one of the largest pharmaceutical companies in the world. For more than a decade this firm has been doing business in Israel, despite strenuous efforts of the Arab world to pressure it into abandoning its interests there. Miles has operations in 140 countries, but none in the Arab world, despite the fact that Arab lands constitute a potential market for such Miles products as its new vegetable protein line being developed as a meat substitute.

The Arab League in 1966 tried to bribe Miles into liquidating its Israel operations by promising to open its doors to the company's products on condition it give up trade with Israel. The board of directors refused, and from that time until the present, Miles has done virtually no business with Arab nations.

But Miles has expanded its investment in Israel, and is making a handsome profit. Two days after the outbreak of the Yom Kippur War, Miles announced a new project in the country. Currently a $5 million investment is being made in a citric acid plant on Haifa Bay.

The more usual practice nowadays, commented the **Jerusalem Post,** is for companies to compete feverishly for petro-dollars, first acquiring the so-called certificate of origin testifying that they have no commercial, industrial or other relations with Israel. Without this certificate, no firm can do business with any of the wealthy Persian Gulf states.

Industry Minister Haim Bar-Lev says the boycott has only marginally affected investment and he attributes the fall in investment to economic recession in the West and the state of war preparedness in Israel.

There are three categories of foreign companies affected by the boycott. First, a number of small and medium-sized companies choose not to do business with Arab companies; second, large companies like Miles ignore the boycott, and third, there are companies that give in to blackmail.

At the recent dedication of a new Miles facility in Jerusalem, the company president, George W. Orr, Jr., quoted from the New Testament, "by their deeds shall ye know them."

A most apt quotation from a company president who refuses to yield to blackmail.

Chaim Bialik's poetry instilled people with will and spirit

Landmark Events In Our History

By ROCHELLE CARR

TORONTO —

On Aug. 7th and 8th, 1970, a new ceasefire was signed ending the War of Attrition. The Israelis had not weakened under this two-year Arab attempt to wear down their determination for peace with secure borders. The will and spirit they had resolutely displayed then and in the battles before and after, typified the kind of Jew Chaim Nachman Bialik's poems called out for.

Bialik, born in the Ukrainian village of Radi in December 1872, became, what many consider, one of the most important modern Jewish literary figures.

It was not difficult for Bialik to reach the Jewish mind through the Jewish heart, for, in addition to his literary skills, his own life reflected the centuries of Diaspora Jewry's scholarship, piety, persecution, and poverty.

The Bialik stamp, issued by the Israeli post office in 1958, commemorates the poet whose works gave hope to many Jews.

So too, would his life as a yeshiva student, attempting to eke out a living but really preferring the world of books to business. With no toys to play with, Bialik and his little playmate, Feigele, spent their time discovering God's beauty — the animals, the trees, the clouds in the sky — all of which he would put to pen and paper, years later.

His childhood memories included scenes of his pious father, Yitzchak Yossef, and events in his time such as the Kishinev pogrom, find their way into his poems. (The Kishinev pogrom produced one of his most famous poems, **The City Of Slaughter,** in which he called to the Jews to respond, henceforth, like the true sons of the Maccabees that they were.)

There were also tear-stained poems of his mother, Dinah-Privah, who was forced to use mud to hold the Shabbat candles when her candlesticks were sold for food.

But all would not be of sadness. His friendship with the Hebrew writer, Ahad Ha-am, his marriage to Mania Averbach, his arrival in Palestine (he was forced to leave Russia by the Bolsheviks), his work as an editor and publisher and his popularization of the Hebrew language and the tradition of Oneg Shabbat, offset his own early years of herring and dry bread for Shabbat dinner. These experiences also gave him the knowledge and capacity to infuse determination and hope into the lives of Jews who once believed their plight to be hopeless.

Today, in Tel Aviv, at 22 Bialik Street, the house in which he lived until his death in 1934, stands the Bialik Museum. But the poet's greatest legacy to the Jewish people is not his literary works housed in the museum.

Bialik's legacy is found in the Jews of Israel and the Diaspora who took up the poet's call and demonstrated that one could still uphold the virtues of the people of the Book while defending the concept that right does make might.

Those who came to Scandinavia from Poland found disillusionment

In possibly another decade or two, Polish Jewry will be no more, the victim of the Holocaust, anti-Semitism and sheer attrition. Thirty five years ago, 3,000,000 Jews lived in their ancestral home. Today, some 2,000 remain, the majority old and infirm.

Of the 15,000 Jews who emigrated from Poland in the wake of the government's anti-Semitic campaign in 1968, 6,000 are in Israel, 3,000 in Canada, Australia and the U.S. and 6,500 in Scandinavia. The ones who chose to settle in Sweden, Norway and Denmark are of special interest because most of them represent a class of Jews who were always a minority within the Jewish community — the diehard assimilationists.

Unlike the earlier Polish refugees who streamed to Israel and North America after World War II, these Scandinavian-bound emigrants were primarily not workers or petit-bourgeois types, but rather engineers, scholars, journalists, diplomats and physicians — assimilationists, not Zionists and universalists, not particularists. Dedicated Communists and Marxists, they established themselves in the upper echelons of Polish society, indifferent or simply hostile to Judaism or things Jewish.

The assimilated "non-Jewish" Jews who opted for Scandinavia were basically products of the atmosphere engendered by anti-Semitism. While many Jews reacted to this scourge by retreating into themselves or by emigrating, a minority (approximately 10%) sought to mould a world where brotherhood, justice and equality would prevail. The Buddhists were the classical example of this dream, but there were others — Communists and socialists of all stripes and conventional middle and upper class Jews.

For a period of time after 1945, anti-Semitism in Poland more or less subsided as Jews (the original assimilationists) attained the highest professional and governmental positions. Yet by 1968, the year of the state-inspired anti-Semitic campaign, it was apparent that the 15,000 or so Polanized Jews who remained in Poland following the Holocaust could not become fully integrated within the country. As in the past, there was a considerable distance between the Polish identity they claimed and the Jewish identity they were assigned.

The 6,500 Polish Jews in Scandinavia, torn between their belief in an ideal world and the harsh reality of virulent anti-Semitism, are, therefore, the last survivors of a social experiment which floundered on the rocks of hatred. They are the disillusioned and embittered children of the revolution and ideas that finally devoured them.

Opposition changed government's mind

Public protest of planned deportation of Jews saved Bulgarian community in Second World War

By JERRY FAIVISH

SOFIA, Bulgaria —

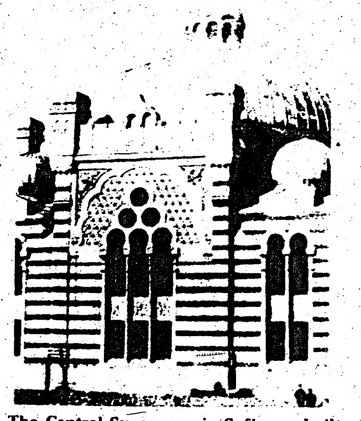
In the history of the Holocaust, there were so many incidents of 'condemning silence' that to list them all and the culprits responsible for them would be impossible. Unfortunately, incidents of behavior in the opposite direction were all too few. In fact, those non-Jewish individuals who vigorously protested the slaughtering of human life, or by some personal act or contribution helped to prevent the genocide of a nation were so few, that they have to be honored in the Avenue of Righteous Gentiles at Yad Vashem in Israel.

Needless to say, examples of nations, or the populace of nations rising to the defense of the Jewish people are even fewer. The most notable exception and example of such action was the saving of Danish Jewry by the people of Denmark.

But there is another incident, one much lesser known. It happened in Bulgaria. There (at least in Bulgaria proper — and not in the territories of Macedonia and Thrace which it controlled) Jews weren't deported and killed simply because of their Jewishness. That is not to say that the Jewish population lived a life without difficulties during the war. They most certainly suffered.

For example, in 1940, the King of Bulgaria met with Adolph Hitler in Berlin and agreed that he would pass racial policies paralleling the Nuremburg Laws of 1933. Prominent public figures, the Synod of the Bulgarian Church and trade unions all protested.

Neverless, the law was still passed, but it was evident that many of the Bulgarian people were not in favor of it. As the war progressed, the strict enforcement of the restrictions grew, and because of plodding from Nazi Germany, the Bulgarian government (an ally to Germany) began to plan the deportation and eventual death of the country's Jews.



The Central Synagogue in Sofia was built in 1878. There are 5,000 Jews in Bulgaria.

The first Jews were sent to a temporary camp in the town of Kuistendel in 1943. When that city's fathers found out what was to be the Jews' final destination, they sent a delegation from their city to protest the action. Thus, a plan which was to be secret, became public knowledge. Again, the general public protested, including 41 deputies of Parliament who signed a petition against the deportation of the Jews.

The government then decided to deport all of Sofia's Jews to ghettos in the provinces. On May 24, 1943 a massive protest was organized to go from the central synagogue to the royal palace. Both Jews and non-Jews attended. It never reached the palace — the police dispersed it. Again, portions of the Bulgarian public had shown their resistance. Nevertheless, the deportations to the provinces were implemented, but slower then originally planned. Still, the Jews did have to live under harsh conditions in the newly formed ghettos. It was only supposed to be a first step, followed by further deportations and ultimately death.

But the ultimate never happened. Changing conditions in the war, resistance, and the general protests of the Bulgarian people convinced the Bulgarian government to drop its plan. In the summer of 1944, the country was liberated and that put an end to dangers to the Jews. They immediately returned to what was left of their former communities. They had been saved.

All this is exhibited in a permanent display (albeit a biased one, obviously slanted in favor of the Communist interpretation of history) in the Jewish Cultural House in Sofia. Yet, what is ironic is the fact that while Bulgarian Jews did not suffer the same fate as most of European Jewry, today the Bulgarian Jewish community is a decimated and declining one, similar to those ravaged by the war.

Happily, though the reasons are different, after the creation of the state of Israel, 45,000 Jews, or 90% of all Bulgarian Jewry, made aliyah and transplanted their culture, heritage and community. Yet that still doesn't hide the present situation in all of Bulgaria. Only 5,000 Jews remain (3,000 in Sofia) and because of old age, intermarriage and different ideals, they are rapidly assimilating themselves into a position of non-existence.

Social drinking part of our lifestyle but alcoholism affects only few of us

A simcha without a l'chaim — or quite a few l'chaims — is like eating an egg without salt. You can get used to it, but you probably won't like it.

Downing a glass or two or three of something stronger than ginger ale has been part of the Jewish life style going back many generations. Whether it be a wedding, a bar mitzvah or a briss, the ingredients for a l'chaim are usually there.

With all the social drinking Jews do, it is a fact that alcoholism is not a problem with us. We drink, but rarely do we get drunk. A survey carried out in the United States — the results would apply equally well to Canada — disclosed that only one half of one per cent of American Jews had a drinking problem. This compared with a rate of 7.1% for all Americans.

This was the first survey of Jewish alcoholism in 20 years and its findings conflict with a fairly popular belief that a so-called immunity from alcoholism said to have been enjoyed by a past generation of Jews no longer exists today. The incidence of alcoholism in the general population is one out of 14; among Jews, one out of 200.

When the last survey of this nature was made 20 years ago, the statistics were just about the same as those compiled last month. There may be more Jews today who have a drinking problem than was the case a generation ago, but percentage wise, the situation hasn't changed.

The built-in alarm signal that warns when enough is enough, still functions for us. A l'chaim to that!

This medal commemorating the men and women who fought against Nazis during World War II was issued by the Israeli government recently. It was minted in bronze and silver.

'Re-assess approach to propaganda'

By MAX GOODY

The interview with Irwin Cotler following his return from Arab countries as part of a delegation organized by the Canadian Professors for Peace in the Middle East raises some interesting questions and I believe calls for some re-assessments.

Max Goody

When a victimizer seeks out a victim, amongst other things he looks for someone who has a history of understanding his (the victimizer's) motivations. The Jew has such a record and that helps make him an ideal target and scapegoat. Clever propagandists exploit this feature. It is easy to understand that Arab intellectuals who invited the professors and prepared their case well would, in their traditional hospital and gracious manner, impress their guests.

Being touched by such sophistication should not, however, lead us to the conclusion that we had not taken the Arabs seriously. On the contrary, Israeli leaders are very much impressed by Sadat's diplomatic skills and I am certain that leaders of Jewish communities have recognized the depth of the Arab propaganda in government circles, on university campuses and so on.

However, my greater concern is that the cumulative efforts of a 'well-oiled' propaganda campaign by the Arabs and Russians has so placed us on the defensive that we are beginning to once again think that we have to convince the world of Israel's right to exist on moral grounds. Israel's 'right to exist' is the starting point of our position not it's objective.

Nor is it true (according to the interview) that Israel's presence is predicated on right of force rather than force of right. Israel has never acknowledged such a position to be made in her name and if others have made such a statement it is but one of many inaccuracies which we are not obliged to answer.

The excesses and exaggerations of Arab propaganda are now becoming so extreme that continuing reaction to every ridiculous caricature and distortion discredits our cause. I am not at all interested in whether Arab ideologists characterize the Jews as a religion or a nation.

One of the first things you are told in inter-faith dialogue is to never tell the other person what he is. And my response to an Arab who tells me that he cannot accept Jewish peoplehood is — that's too bad...you had better get used to it for that's exactly what we are and your saying otherwise doesn't make it so.

Nor do I see any mighty advance in Arab thinking that since 1973 they have begun to use the word 'peace' and the name 'Israel'. The words were there long before the Arab nation came into existence and they will outlive all of Israel's detractors.

The point is that in projecting Israel's case we must divest ourselves of the Diaspora complex and use no apologetics. Our starting point is the fact of Israel's existence which requires no explanation or justification. All the polemics about uprooting a people from its land, compensation for refugees (Jewish and Arab), Palestinian land claims etc. should be dealt with in an accurate account prepared in printed form and presented to those who are interested with the terse statement that on these issues this is Israel's position...period.

Now if anyone wants to discuss ways and means of implementation or reconciliation we are ready to talk to anyone...even Arabs. Particularly Arabs. But none of this nonsense about Deir Yassin over and over again or the wrangling over whether Israel is a religion or a people or her rights to existence.

I suggest that our community leaders must now make a re-assessment of how they are going to deal with Arab propaganda. I do a lot of speaking to non-Jewish groups and the above is going to be my approach.

Max Goody is deputy president, Zionist Organization of Canada.

ask the rabbi

More hear shofar blowing in the morning

1. Why is the shofar sounded only in the morning during the Month of Elul?

Actually, the medieval commentaries mention places where the shofar was sounded at both the morning and evening services. The reason for this is practical, since those are the times when the people are gathered together in the synagogue, and thus the sound of the shofar reaches the greatest number of people. Our custom here is to have the shofar blown in the morning only. This may be because of the fact that some of the synagogues had their main attendance in the mornings, while the evening services were not as well attended. It may also be so because the shofar, during the episode of Moses at Sinai, was sounded in the morning.

Letters to the Editor

Support UN conference: reader

Dear Editor:

As children growing up in North America during the Holocaust, all of our political thinking was moulded by considerations of insuring Jewish survival. That is how we were shaped, and it is from that perspective that we view the question of the United Nations Conference on Human Settlements scheduled for Vancouver next summer. We feel that Jews in Canada should support this Conference even if the PLO does attend. (This now seems almost certain, if only to embarrass supporters of Israel.)

Underlying our view is the fact that Jews are once again being sacrificed to power struggles, great and small. On the one hand, Third World countries can attack the U.S. relatively safely by attacking Israel. On the other, the USSR can win points safely with the Third World by supporting this attack. The Israelis seem quite capable of countering direct thrusts on their own ground. It is up to the North American Jewish community to try to counter diversionary thrusts on our ground, However, power politics are more complicated than they once were, and it does not appear to us as if automatic opposition to PLO presence is useful. For one thing, it gives the PLO inordinate status in the eyes of others by having the power to force governments to react. For another, it puts Zionists in a position of appearing reactionary and fearful; it makes us look like a chauvinistic people, able to forget the human needs of our opponents. This is of course contrary to Jewish law and practice.

The forthcoming Conference on Human Settlements stemmed from a critical need, as recognized by Maurice Strong and others at the 1972 Conference on Human Environment in Stockholm. While the presence of an organization supporting terrorism at a meeting on crime prevention does seem contradictory, the same rationale does not apply when discussing how people live, and how they could live, in different parts of the world. Indeed, this is an area in which Israel has much to show the world. We should not put her — or ourselves — in the position of seeming to want to block humanitarian advances for what must inevitably seem to others as parochial political reasons.

Terrorism is abhorrent, and, as we have expressed many times to our MP, Israel must continue to receive support. The question is how best to ensure that support and, at the time, maintain traditional Jewish values of humanity and justice. Under the circumstances in 1975, we believe that these dual ends can best be served by a forthright statement from many parts of the Jewish community and from individual Jewish organizations that we support plans for the Conference on Human Settlements and that we will not oppose it even if the PLO wishes to attend.

David B. Brooks,
Toby J. Brooks,
Ottawa.

'Why Vaad secrecy?'

Dear Editor:

The abysmal conditions of Kashruth in the city of Toronto has disturbed me for a long time. However, after reading Mrs. Helen Goldenberg's report I have a much clearer idea of the reasons for my mistrust and anger. Mrs. Goldenberg is indeed a brave and dedicated Jewess who has opened up the real nature of our so-called Kashruth division of the Canadian Jewish Congress. I am left with a few serious questions that should be answered by the publicly supported Jewish institutions involved.

1. Why is Kashruth under the aegis of The Canadian Jewish Congress when it has absolutely no jurisdiction over it?
2. Why does one Jewish area "Orthodoxy" make the decisions for the whole community?
3. Are there different forms of Kashruth? To my knowledge, the Halacha involved does not differentiate between Jews?
4. Why all the secrecy? If there is nothing to hide then why should public scrutiny be denied?
5. If Kashruth be the major interest of the authorities involved, then they should welcome an investigation that would clarify the situation. Why then do they refuse to read openly and publicly the report presented to them by Mrs. Edith Hochman? Where in heaven's name has this report been shelved?

Are these people aware of their moral obligation to the Jewish community?

Lillian Lerman,
Downsview.

'Vaad not price setter'

Dear Editor:

I should like to refer to your article of June 6 about the Vaad Hakashruth and varying prices of kosher meat.

I fail to understand how price control falls under the jurisdiction of the Vaad Hakashruth (especially if the Canadian government does not exercise price control, which, I believe, is the case). How could the consumer panel on kosher food chide the Vaad "for being largely concerned with supervising kashruth." That is the reason for its existence.

To the members of the panel and other unsatisfied consumers I would suggest that if they do not like the prices of the smaller stores, they needn't buy there. Prices, it is known, follow the laws of supply and demand.

H. Hochstein,
Toronto.

'Article in bad taste'

Dear Editor:

The recent article on Jewish restaurants in the Toronto area was inappropriate and presented to the Jewish community in exceedingly bad taste. If the author wishes to gorge himself in all sorts of 'TRAFUS', that is his business!

But for a Jewish periodical to give prominence and publicize eating places in Toronto, where an observant Jew cannot even drink a glass of cold water, without including at least a list of those restaurants where kashruth is observed, is inexcusable.

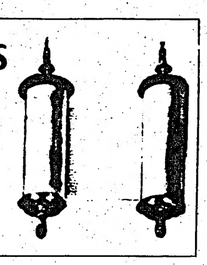
I trust that this was only an error in judgement on the part of the editor, and that **The Canadian Jewish News** will try to be more 'Jewish' in its content, and less cosmopolitan!

Dr. Yehudi Pesach Shields,
Toronto.

Michal Chen and Avraham Shtube pause during their wedding celebration at the abandoned railway station near Sebastia — site of the couple's first meeting, during a Gush Emunim settlement attempt a year ago. Guests at the event were watched over by soldiers, police, and border police. The newlyweds still hope to settle in Sebastia, location of the ancient capital of Shomrom.

'Every action Jews perform must show that we feel His presence close to us'

sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat Shoftim/ Rosh Chodesh Elul

Kaper l'amecha Yisrael asher padeesa Hashem... Forgive, O L—rd thy people Israel whom Thou hast redeemed...

A sharp brain and a warm heart are great, but the most important part of a Jewish anatomy is — guts...

Whenever Rabbi Shmelka of Nickelburg judge a **din Torah,** he would set his suitcase and walking stick in the court. His congregants asked him why. "I'll tell you," he explained. "I decide everything squarely by the Torah. If some bigshot thinks he can intimidate or bribe me, I want everyone to know that I'm ready to pack up and go — but no hanky-panky..."

But it's not just judges who have to worry about payoffs. The greatest phoney in the world is the **yetzer horah.** When he sees he can't get a Jew to commit **avairos** openly, he uses **shochad** — bribery. How? After someone has performed a lot of mitzvahs, he sneaks over and whispers — "you've done so many holy things, you owe it to yourself to do just a little sin or two — you'll still be better than most people..." But the Ribono shel Olam warns — "**lo seekach shochad** — forget it..."(Reb Chaim of Kosov)

There's only one way to fight the yetzer horah — by attaching oneself closely to a spiritual guide. But even then you have to be careful... The worst thing is when someone chooses a teacher of false Torah — who says that **treife** is k o s h e r, and forbidden is permissible. That's why we find an interesting thing... Right after the Almighty commanded the Jews to appoint judges, He said, "**lo seetah lcha ashairah** — don't plant an idolatrous **asherah** tree..."

The Jews wondered — what does one thing have to do with another? But Moses explained — "listen, the worst type of idolatry is the **asherah.** Why? Because every other idol of stone or metal, you can tell what it is and be careful. But the asherah looks like any other tree, meanwhile it can seduce you away from the Ribono shel Olam. The same way , when you did he have to add "with the L—rd your sure they are teaching you my Torah — not a Torah they voted on in the Catskills..." (Ituray Torah)

No one is stronger than the Torah, no one is bigger than the Shulchan Aruch.

The greatest thing, though, is when a Jew controls his own desires — even in private. Consider...Moses taught, "**tamim tihiyeh eem Hashem Elokecha** — you shall be whole with the L—rd your G—d..." Why did he have to add "with the L—rd your G—d" — with who else, Idi Amin? But it teaches an important thing. It's no trick to act like a sincere Jew or a fine person in public — after all, who doesn't want respect? But when someone's alone — just with the Ribono shel Olam — and still he acts like a **mensch,** then he's really a Super-Jew...(Alshich)

Today (Friday) is the first day of Elul — it's time to do Teshuva. We have to be strict with ourselves — every penny we own must be ours honestly... and what is not should be returned, immediately. But when it comes to others, we should be easy-going and forgiving...

Once Reb Velvel had a $10 bill he wanted to put away for safe-keeping. He hid it in a chumash, on the page that read, "Thou shalt not steal..." A few days later he came back for his money, and found five dollars on the page that said, "love thy neighbor as thyself..." He cried out, "oy, what a fine Jew this must have been. When I h a d $10 I wanted it all for myself...but when he had it, he left me half..."

The Almighty said, "**Som taseem alecha melech** — thou shalt set a king over yourselves..." But what better king do we have than the Ribono shel Olam Himself? Every action we Jews perform must show that we feel His presence close to us...

Shabbat Shalom.

Please note our Sparks from the Torah TV schedule: *Metro Cable, Mondays at 7:30, Wednesdays at 5; York Cable, Tuesdays at 8; Willow Downs Cable, Tuesdays at 8:30; Keeble Cable, Thursdays at 8.*

Focus on light side of life attempts to reduce tension

By J.B. SALSBERG

A week ago I realized that something must be done to reduce the tension which Israel's political crisis has built up inside each one of us and, incidentally, to help us forget the oppressive mid-summer heat. So I decided to offer you, my gentle and not so gentle readers, some of the lighter sides of Israeli life today.

Last week I presented story number one; the hilarious and perhaps not so funny story of "Israel's private naval battle in the Mediterranean." Now let me present an item that the Israeli press made much ado about recently, to the delight of the populous. It's a wondrous tale of one Israeli citizen's personal 10-year plan to help his country solve one of its most troubling problems — that of under-population. Here it is:

2. **Polygamy and fertility as a patriotic exercise.**

It is almost 1000 years since an especially convened Rabbinic Assembly in Worms, Rhineland, under the strong and inspiring leadership of the revered Rabbenu Gershom, adopted the prohibition of polygamy among Jews. This far-reaching decree provided the severe penalty of excommunication for those who violated it.

The decree was devoutedly accepted by most Jews in the world. Most, but not all. The Jews of Yemen and of some other Islamic lands did not accept the decree of Rabbenu Gershom. They argued that there was no basis in Biblical and Rabbinic law for the prohibition. They carried on in their own, accustomed way.

Immediately after the the birth of the Jewish state, the entire Jewish community of Yemen was transplanted to the Holy Land. Quite a few proud Yemenite Jews arrived with more than one wife. The newly formed Israel government acted very realistically. It allowed the continuous existence of the polygamous families that were so formed before reaching Israel, but banned all additions of wives to the existing multi-wife families and forbade the formation of any new polygamous relations. In short — one man, one wife for everyone.

But old habits and old customs die hard and occasionally some traditionalist among our highly regarded Yemenite brethren manages, somehow, to find an old-time Rabbi to solemnize the acquisition of another wife. To be sure, no Yemenite Jew would do so without rabbinic sanctification. One such case recently came to light in Israel and, with the aid of the media, it provided a great deal of entertainment for many.

A good and proud Yemenite Jew, Yichii Musai by name, a 47-year-old-laborer of Yavneh, was discovered to have accumulated two wives and 18 children. To the astonishment of many it was learned that Yichii's second, and more youthful, wife was a Sabra, Israeli-born. The media further reported that both of Yichii's wives are now blessedly pregnant and that soon there will be an even 20 wonderful children in that very happy family. What a challenging record for others to emulate!

But according to the proud Yichii this is but a beginning. He gladly met the media and he announced that he hopes to father 40 children in good time. But he complained that his earnings are totally insufficient to meet his parental responsibilities and the social assistance he receives is also inadequate.

According to the **Yiddisher Kemfer** of N.Y. the hero-of-the-hour, Yichii Musai, when interviewed by Maariv of Tel Aviv, said that he dedicates his children to the state and, since Israel has too few people, he is helping the country. In return, he maintained, the state should help him. "What, after all, is it that I'm asking the government for?" emphasized Yichii, "all I am asking is a net income of 10,000 Israeli pounds a month."

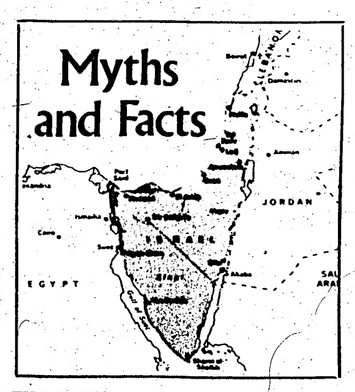
Heaven knows, Yichii's family needs and deserves that minimum amount, in view of Israel's acute inflation. After all, there are — or soon will be — 22 mouths to feed and that number of shoes and clothes to provide. His housing situation is positively critical. All Yichii can presently afford is a two-room shack!

Uncle Eliezer, who read every word of what I've written above, offered this wise comment. "From a strictly humane point of view, the Musai family are entitled to every cent of the social assistance they are asking. But from a national viewpoint they deserve much more." I couldn't determine whether my good uncle's smile was mischievous or not when he added: "You know, even at his price it would be much cheaper than bringing and absorbing 40 immigrants from, say, Canada."

My uncle, as they would say, may have something there, no?

The Israeli army along with the Association For Welfare of Soldiers in Israel has developed a mobile entertainment vehicle. It includes TV sets, movie projectors and screens, a number of popular games and a library containing 100 books. (IPPA Photograph)

Distortion caused myth UN called on Israel to repatriate refugees



THE MYTH:

The United Nations has called for Israel to repatriate all of the refugees.

THE FACTS:

This misstatement and distortion is based upon the UN resolution of Dec. 11, 1948 which established the Palestine Conciliation Commission in the hope that an Arab-Israel peace settlement could be negotiated speedily.

Paragraph 11 of the resolution resolved "that the refugees wishing to return to their homes **and live in peace with their neighbors** should be permitted to do so." However, paragraph 5 of the same resolution called for "agreement by negotiations conducted either with the Conciliation Commission or directly, with a view to the final settlement of all questions outstanding between them."

The solution of the refugee problem was therefore to be sought in the context of an overall peace settlement. In any event, the right to return was to those refugees who would be peaceful citizens in the State of Israel. Repeatedly, Arab sources have made it clear that a return of the refugees to Israel would be catastrophic for that state.

Nasser, in 1961, said "If the Arabs return to Israel, Israel will cease to exist." The Prime Minister of Lebanon, in El Hayat, in April, 1966, said "The return of the refugees to Palestine means the liquidation of Israel."

The possibility that returning refugees would be peaceful citizens of Israel is non-existent. After 25 years of education in hatred and statements by Arab leaders that the return of the refugees means the destruction of Israel, this conclusion seems self-evident.

Furthermore, paragraph 11 of the resolution spoke of **resettlement,** as well as repatriation, for those refugees who did not wish to return.

Resolution 242 of the United Nations, in 1967, and the subsequent resolutions after the Yom Kippur War, put the refugee problem clearly in the context of a final overall peace settlement.

It is interesting to note that all Arab states voted against the 1948 resolution, notwithstanding their subsequent use of it for propaganda purposes.

Notwithstanding the UN resolutions, Israel accepted some 40,000 refugees between 1948 and 1967, and accepted some 10,000 of the 1967 refugees.

In 1950, Israel offered to take 100,000 refugees — approximately one-sixth of the total number — in the framework of a peace settlement in the negotiations commenced by the Palestine Conciliation Commission. This was rejected by the Arabs, and in that year, the Arab League forbade its members to negotiate with Israel.

Israel has offered to make the refugee problem the first issue on the agenda of peace talks. The Arabs rejected this, as they rejected peace talks.

Since the Six-Day War, Israel has instituted projects to resettle Arab refugees outside of the refugee camps which existed in the West Bank and in Gaza.

Nobody advocates the maintenance of refugee status — other than the Arab states.

Once again, the Arab refugee problem is an example of the double standard at play.

THE MYTH:

Israel mistreats and discriminates against her Arab citizens.

THE FACTS:

Israel is a completely open society. Anyone can go there and see what he wants to see and talk to whomsoever he wishes.

Israel-Arab citizens have full voting rights, probably have the highest standard of living that Arabs enjoy anywhere. The Knesset has a Deputy Speaker who is an Arab and two Arab Ministers. Debates are simultaneously translated into Arabic.

All children under 14, Arab and Jewish, are obliged to go to school. Ninety per cent of Arab children attend school, compared to 45% before the state was established.

Arabs belong to the Israel Federation of Labor and are entitled to equal pay.

Arab refugees who returned to Israel have full citizenship rights.

At one time, freedom of movement was restricted, but this has ended.

The only distinction which the State makes between Jewish and Arab citizens is that Arabs are not required to serve in the Israeli Army. Notwithstanding this, many of them volunteer.

Organizations and People

what's new...

By MIRIAM HERMAN

Although reports are coming out of Israel that the traditional falafel is giving way, in popularity, to the pizza, this Israeli hasn't given up on the national dish — and is obviously enjoying every bite of the way. (El-Baz)

TEACHERS' SEMINARS

The program line-up for the in-service training seminars being put on by the Toronto Board of Jewish Education Aug. 25-29, looks like a really packed agenda. For instance, here's a run-down of some of the sessions — **New Methods in Teaching Hebrew** with Aharon Kaniel, director of World Zionist Organization's Hanchalat Halashon programs; **The Preparation of Teaching Materials** by Albert Karbal, director of the Learning Resource Centre at Detroit's Congregation Shaarey Zedek; **Teacher Effectiveness Training** by David Warren, North York Board of Education; **Disturbed and Disturbing Children** with Dr. Robert Carr of the Hospital for Sick Children; **How to Ask Questions in the Classroom** with Dr. Norris Sanders, University of Wisconsin, and **What's New in Educational Literature** by Dr. Abraham Shumsky, Brooklyn College, N.Y. It all takes place at the Zionist Centre, Marlee Avenue.

FUN IN THE SUN

What's a 'Wind-Down Weekend'? It's three days of sunshine, fun and relaxation at Camp Northland on Maple Lake (near Parry Sound), sponsored by the Jewish Camp Council for single men and women, 30 years and over. The dates are Aug. 29-Sept. 1, the Labor Day weekend, and reservations must be in by Aug. 15. Accommodation is limited and registration will be on a first come, first serve basis. For information, call the Camp Council office at 924-6211.

WHAT TO SAY

In a 25,000-word brochure issued by publishing firm MacMillan Inc., to its editors and authors, with guidelines on the elimination of racial and sexist stereotypes, one of the guidelines on Jews puts it this way — "Jews should be included in a matter-of-fact way in accounts of America's development. Do not convey astonishment at their active participation."

CAMPUS TOUR

Here's an idea if you have out-of-town visitors, or even just for yourself. The University of Toronto conducts tours of its St. George campus. They run hourly from 10 a.m. to 3 p.m. on weekdays through to the end of August. For weekends you have to book in advance. Tours begin from University College in King's College Circle with a slide presentation in Room A 101. The phone number is 928-5000.

FOR SENIORS

Baycrest Day Care Centre is hosting an afternoon of music and dancing at Baycrest's Posluns Auditorium on Sunday, Aug. 10, from 2-4:30 p.m. The event is being sponsored by the Association of Jewish Senior Clubs which operates under the auspices of Co-ordinated Services to Jewish Elderly.

ARAB PROPAGANDA

Arab propagandists in Britain have come up with a slick weekly publication called **The Middle East.** The Newsweek-style magazine is reportedly funded by Kuwait money, and is "the first international publication to be written specifically to satisfy the interests and the information needs of the top men in business, industry, government and finance throughout the 25 nations of the Middle East," (not including Israel, of course).

CHORAL GROUP

The Centre for Creative Living has a group of 30 singers, all senior citizens. They specialize in the semi-classicals, under the direction of conductor Searle Friedman and pianist Boris Piesok, and they are members of the Ontario Choral Federation. The group entertains for organizations, at a nominal fee. If you are interested, call any Wednesday or Friday morning and ask for Mrs. Seaman. The number is 630-3200.

ORANGES FOR IRAN

The mystery of the 60,000 cases of Israeli citrus fruit that were packed without the familiar stamp of 'Jaffa' on them, has been solved. The packers were curious about it, but were told not to ask too many questions. It turns out that the shipment was destined for Iran and the fruit has since found its way to the markets there.

ISRAELIS IN NORTH AMERICA

Of the estimated 200,000 Israelis in North America, 15% live in Canada. As for the rest, 55% live in or around New York City, 15% on the U.S. west coast and 15% scattered throughout the rest of the States.

...about people

During his recent stay in Israel, famed pianist Artur Rubinstein, 89, gets a first-hand view of the Jewish National Fund forest planted in his name.

The announcement that Provincial Secretary for Resources Development **Allan Grossman** will not be standing for re-election, after an undefeated 20-year political career, doesn't mean that the Grossman name will be missing on the next election ballot. Son **Larry Grossman,** a 31-year-old Toronto lawyer, is entering the provincial political arena, making the run as Conservative candidate in his dad's riding, St. Andrew-St. Patrick.

* * * * *

Canadians and former Canadians on hand for the annual meeting of the International Board of Trustees of Bar-Ilan University in Israel recently were **Rabbi S.M. Zambrowsky,** vice-chairman of the board; **Rabbi Karpol Bender,** executive vice-chairman of the International Board of Overseers; **Hyman Bessin,** honorary president of the Canadian Friends, and **Al Regenstreif,** Canadians Friends national executive director.

* * * * *

A play about **Theodor Herzl** is to be the medium for **Dore Schary**'s return to the Broadway scene. The noted producer-playwright-movie executive (he's also currently honorary president of the Anti-Defamation League of B'nai B'rith) is co-producing and co-authoring the drama which is based on a novel by Israeli writer; **Amos Elon,** and is spending the rest of the summer at Mr. Elon's summer home in Buggiano, Italy, completing the script. The play is expected to open early in 1976.

* * * * *

The Pride of Israel Sick Benefit Society's (the oldest such society in Canada) executive line-up for the 1975-76 season includes **Sol Atkin** as president, succeeding **Harry Grossman,** and **Harvey Jubas** and **Sam Gilbert** as vice-presidents.

* * * * *

Riva Freedman, formerly of Ottawa, is chairman of the Jerusalem branch of the Association of Americans and Canadians in Israel. She and her husband, **Jarvis Freedman,** who is resident chairman of the Zionist Organization of Canada there, were well-known in Canadian Jewish community circles before going on aliyah.

* * * * *

Word from Winnipeg — Lawyer **Harold Buchwald** was elected president of the Manitoba Bar Association...**Sol Kanee,** former Canadian Jewish Congress president, was named chairman of the board of governors of the University of Manitoba... Mid-West Canadian Zionist Federation leader **Gabriel Broder** and wife Phyllis and their four children went on aliyah this summer, joining his mother, brother and sister who already reside in Israel.

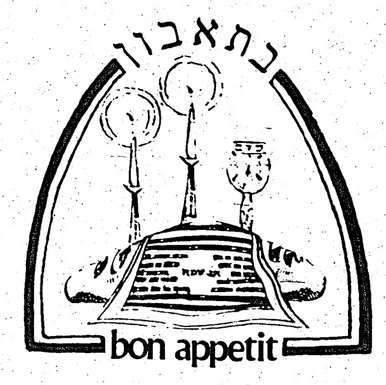
* * * * *

One of the top world women athletes turns out to be Jewish. She's **Irena Szewinska,** Polish sprinter, who remains undefeated in the 100-and 200-metre races and has set new world records in the 200 — and 400-metres.

* * * * *

President **Gerald Ford** laid a wreath at the international monument at Auschwitz marking the site of the notorious death camp where four million Jews were slain by the Nazis during World War II.

Cucumbers make refreshing salad



By MARCIA KRETZMER

JERUSALEM —

Cucumbers have been known to Jewish cuisine since very ancient times. The Children of Israel, during their wanderings in the wilderness, mourned the cucumbers (**kishu'im**) which they had enjoyed in Egypt, and bemoaned the fact that all they had in the desert was **manna,** which although later described as a delicious, attractive and versatile food, was becoming monotonous to them.

The Hebrew rendering of this passage from the Book of Numbers, may somewhat mislead the contemporary reader, because kishu'im are used today to refer to baby marrows — commonly called zucchini squash in North America — and the word **melafefonim** is preferred for cucumbers.

As baby marrows and cucumbers belong to the same family, some authorities use them interchangeably, and in fact the ancient Israelites were known to have cultivated and eaten both cucumbers and baby marrows.

Many traditional and present-day recipes use them interchangeably too: baby marrows are often served in their raw state, and cucumbers are sometimes cooked as stuffed or pureed vegetables, or made into soups.

However, in ancient times, cucumbers were mostly served raw, often shredded or pared and sprinkled with vinegar.

A Moroccan recipe which follows this traditional method has just come into my hands — via Toronto and my friend Nancy Siller. It seems that Nancy has a Hebrew teacher called Mordechai who, aside from teaching at the University of Toronto and Beth Tzedec, has been giving some highly successful extra-curricular courses in the refinements of Moroccan cuisine.

The second recipe given below comes from Greece. Whichever you choose — the Greek one is a long-time favorite of mine — either should keep you as cool as the proverbial cucumber on these steamy summer days.

In Israel, the so-called English cucumbers are now readily available in the winter months, and although not especially cheap, are of excellent quality. In summer, the cucumber native to the area are both abundant and cheap. They are tiny — not more than 5" long, have firm flesh and a very definite flavor. The recipes given here are based on the plump, 10" long cucumber generally available in Canada.

Mordechai's Cucumber Salad

2 large cucumbers
1 tblsp. sugar
1 tblsp. vinegar
1 tblsp. oil
1/4 tsp. salt
1/8 tsp. marjoram or thyme or oregano (or a mixture of these)

1. peel and seed cucumbers and grate finely. Place in a colander and leave, weighted down, to drain for at least 1 hr.

2. express as much of the remaining liquor as possible and mix the cucumbers with the remaining ingredients. Chill for several hours and decorate with olives before serving.

n.b. don't waste the cucumber liquor. Although it has practically no nutritive value, it makes a good face and neck lotion on a hot day

* * * * * * * * * *

Greek Cucumber Salad

2 cucumbers
1 cup plain yoghurt
1 tblsp. fresh mint, finely chopped (or 1 tsp. dried mint)
2 scallions
2 cloves garlic, crushed
1 tblsp. white vinegar
1/2 tsp. salt
1/4 tsp. white pepper
1/4 tsp. sugar (optional)

1. scrub cucumbers to remove traces of wax and insecticide and cut into wafer-thin slices without peeling

2. in a bowl, mix together yoghurt, mint, scallions, garlic, vinegar and seasonings. Add the cucumber and mix thoroughly. Chill, covered, for several hours before serving, and decorate with green olives or mint leaves

Shabbat Shalom!

copyright Marcia Kretzmer, 1975

Conscription of young Soviet Jews prevents emigration to Israel

TORONTO —

The Soviet government appears to have embarked on a new method of stopping emigration of Soviet Jews to Israel. Many young Jews have received draft notices for conscription into the army. The serious implication for Soviet Jews is that once they are drafted they must serve in the army for two years and then are not considered eligible to apply for an exit visa from five to seven years because of their army service.

The following are some of the young Jews who find themselves in this intolerable situation after making their desire to emigrate to Israel known:

Yakov Vinarev 21-years-old from Kiev, applied in 1974 to emigrate and was refused in March 1975. At the time of his application he was expelled from the Voronezh Polytechnic. (Students are normally exempted from military service). It has been learned that Vinarev was arrested on June 5 for draft evasion and has been detained in prison since.

Anatoly Malkin 21-years-old from Moscow. Malkin applied to emigrate in July 1974 and was expelled from his third year at university. He has been arrested and is in prison awaiting charges for refusing conscription.

Leonid Levit 25-year-old engineer from Tiraspol applied to emigrate in 1974. Shortly after receiving a refusal he was conscripted. Levit went to OVIR to inquire as to why he had been refused and on his return he was beaten up by ruffians. The beating resulted in Levit's suffering a brain concussion for which he was hospitalized. A civilian medical commission concluded that his condition warranted his release from military service. A Military Commissar however has demanded that he undergo a military medical examination. His conscription has been delayed until Nov. 1975.

Zachar Braginski from Dniepropetrovsk was expelled from his local institute after his father applied to emigrate to Israel.

Yuri Yuchananof from Derbent has been charged with evading conscription. He has refused to be drafted on medical grounds. Dr. Lipavsky, who examined him in a Moscow clinic, has verified that Yuchananof has a congenitally defective spinal cord which will require surgery. His X-rays are being sent abroad for medical evaluation. The Soviet authorities have demanded another medical examination. His trial has, therefore, been postponed until the results of this new examination are available.

Matzo price reduction

NEW YORK —

The B. Manischewitz Company has announced a reduction in price on a variety of their matzo products.

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Eli Mandel remembers his roots

Poet immortalizes ghost town

By Wanda L. Wintrobe

Eli Mandel – a rabbi's grandson who became a poet. Mandel teaches English at University of Toronto.

TORONTO — Estevan was a little farming colony in the southeast corner of Saskatchewan — 135 miles from Regina. It's a ghost town now. The Jews and the Indians have gone; so has the smell of drying fish. But Eli Mandel, poet, critic, professor of English and humanities at York University, Toronto, — an eminent man of letters — will not forget his roots nor his emotional bond with that place.

Eli Mandel has already commemorated Estevan in his poetry. He will immortalize it again in a forthcoming book (as yet untitled), re-creating the Jewish experience on the prairies and his impressions of that experience — through poetry, prose, photographs and archival documents. His focus is narrowed primarily to the four Jewish colonies in Saskatchewan: Estevan, Hirsch, Hoffer and Sonnenfeld — which started at the turn of the century, faced the Depression, the drought years and then broke apart. Mandel revisited the area last summer, including Sonnenfeld, which is still being farmed.

George Woodcock, fellow poet and editor of **Canadian Literature,** numbers Mandel "among the most sophisticated and the finest poets writing today in Canada."

As I approached his modest home in North Toronto, I was slightly nervous. On the two occasions I had heard him lecture, his manner of speech and the calibre of his vocabulary impressed me greatly. Could I match wits with such an intellectual?

A short, slight figure, with graying hair and sideburns, greeted me. He was unpretentious and genuinely friendly. His clothes were casual: a yellow shirt, open at the neck, brown slacks and sandals.

Eli Mandel, a rabbi's grandson, did not think of himself as a Jewish writer for a long time but rather as a writer in the English tradition.

"Then I began to look back at the concerns re-occurring in my work — my family in relation to their Jewishness. Both Hebrew and Yiddish traditions operate in my thoughts. Biblical imagery from an Orthodox Jewish background is balanced by the Yiddish dialect that was spoken in our home," he explained.

Rabbi Berner, Mandel's grandfather, was head of the Jewish community at Hirsch, Sask. However, the poet claims to have been more influenced by the personality of his uncle, Alex Berner, who became an ardent Zionist, emigrated to Israel and joined the Haganah.

Languages takes me over as I write. I am trying to deal with imagery in transcending the self," he said softly, choosing his words with care. "My self is not significant enough to be expressed. There are bigger things at stake, achievement of tension and form. Delighting in my craft is secondary."

Eli Mandel's recent poetry is very lucid and more direct, yet depicts him as a man of contrasts. His personal utterances run the gambit from joy to depression — from tumult to calm.

"I write continuously — not because I want to but because I have to. It's an obsession." He agreed with me that there is a definite prophetic quality to be found in his poetry. His is a voice shouting the cause of social justice, an element of soul which he feels is common to all poets.

Mandel considers "On the 25th Anniversary of the Liberation of Auschwitz" (1970) one of his most technically competent pieces. It also solved his problem of how to commemorate the Holocaust. It offers an equation between the cultural attitudes of a society the poet has known — playing war in cowboy movies — and a German racist society that could produce an Auschwitz.

Eli Mandel believes that every poet writes his own death — destroying the old self in exalting the new. In permanent expression a poet murders what he is trying to create. Clarifying his remarks further, Mandel quoted his friend, Irving Layton: "The poet is a man who lives beyond his psychic means daily." Mandel has devoted a complete book of criticism to discussion of Layton's poetry.

What has impressed Eli Mandel most about the whole process of writing verse is that a poem is never finished. It can be abandoned but may serve a useful purpose at a different time when the writer sees through different eyes.

I asked him which of his many poems was his personal favorite. He gave me a smile and a poet's standard answer, "The last poem I've written."

At this moment in Canada, there is a surprising interest in poetry. Mandel is finally starting to get the recognition he deserves. During the past three years he has been called to speak at 40 colleges across the country.

"It's luck if a poet's voice is heard for a while," he remarked thoughtfully. It's Eli Mandel's turn now!

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Controversy continues over sketch in musical alleged as anti-Semitic

By JENIVA BERGER

TORONTO — An alleged anti-Semitic sketch in a United Church musical revue has been the basis of controversy since the show was first seen last May.

Holy Smoke, a collection of sketches celebrating the church's 50th anniversary, was previewed at a United Church Toronto Conference meeting on May 29th and shortly after went on tour to various parts of southern Ontario.

The League for Human Rights received a call at the beginning of June regarding a complaint which had been initiated at the church's Conference about the contents of the sketch.

Reverend Pat Remy, who walked out of the show's preview in disgust after the sketch in question, said that during the ensuing Conference (a regularly held business meeting represented by United Church members and officials) she had voiced her opinion to several people.

"A small minority saw my point" she told **The CJN** "and others didn't. Some thought I had gone into the show in a bad mood to begin with, but I didn't go into it in any particular mood at all." Rev. Femy said she was disturbed that in the sketch a theatrical producer who had ripped-off people in the shows, **Hair, Jesus Christ Superstar,** and **Godspell,** "spoke in a Jewish accent which was ofensive," and that it was "performed by a black actor, which was ironical."

Concerned about her objections was Rev. Harry Oussoren, a member of the production team for **Holy Smoke,** and Rev. Remy decided to request permission of the committee that the matter be brought up officially at the end of the day.

However, Rev. Remy said, "word came back that they'd appreciate it if I didn't get up since they were 'pressed for time'."

Later, a Conference official told her privately that "for the sake of my integrity, I wanted to tell you it was a put-off."

In a telephone conversation with the show's writer-director, Dorothy Forbes, Ms. Forbes told **The CJN** that "if the Jewish accent offended someone, I'm sorry."

Asked if she had considered changing the sketch because of the repercussions, Ms. Forbes stated that she had changed the sketch at one point when word had drifted down to her that there had been some objections.

"I went through a lot of soul-searching," she said. "I knew that there was some sensitivity between the United Church and some members of the Jewish community. The actor tried it with a plain accent and we went to work on the timing. But he had difficulty in maintaining a sense of character. As soon as we changed it back again, people started laughing."

Ms. Forbes said that the performer, Dennis Simpson, had based the characterization on a real person he knew, though she had written the sketch.

"One person complained on the last night" she admitted, but denied that the sketch was anti-Semitic. "It's about the three shows (**Hair, Jesus Christ Superstar,** and **Godspell**) dealing with life in the process of the way we find it. And it was based on a real person who would stop and be philosophical.

"I am really perturbed about this. Through the show we poked fun at all kinds of people and organizations. Why should a Jewish accent be any more offensive than a Canadian one?"

The show, which was open to the public and advertised in the local media, cost an approximate $26,000 to produce and ran for four nights at Flora McCrea Eaton Auditorium in Toronto.

Occupational therapy at Jewish hospital simulates normal life

By ELIE COLEMAN

Second of Two Parts

MONTREAL — A bright-eyed, petite woman with short, gray hair was whittling out the centre of an attractive ashtray. It would be difficult to gather from this amateur craftswoman's intent expression that the main purpose of her activity was placing weight on an artificial limb.

One of the Jewish Convalescent Hospital's amputee patients, Joan is learning to adjust to a prosthesis with the help of the occupational therapy department. She entered Montreal's well-known centre for rehabilitation in October after losing one leg below the knee. At that time she never dreamed she would take up carpentry, but now she says, "I like it a lot."

Marie Watt, occupational therapy supervisor, says this "unconscious" exercise of muscles is of paramount importance in patient rehabilitation. While Joan's mind and hands concentrate on a novel, stimulating pastime, her weight is being supported by the new prosthesis. The real exercise is standing.

The "O.T." department is concerned with giving patients practice in the movements which they have had to re-learn because of injuries, strokes or other ailments affecting muscular response. The practice takes place in simulations of normal living situations.

"If a patient can raise her arms in physiotherapy, but is still afraid to reach for something on top of a closet, rehabilitation hasn't taken place yet," explained Miss Watt.

"Active Daily Living" is a program that allows patients like Joan to learn to approach tasks that once were familiar: making a bed, removing a baking pan from the oven, sitting on a sofa. Depending on the injury, maneouvers which most people perform unconsciously may pose terrific problems for handicapped persons.

The occupational therapy department has a fully-equipped kitchen, bedroom, sitting room and bathroom for the testing out of physical skills.

Occupational therapists make home visits while the patient is still in hospital to determine how the home setting meets the disabled person's physical needs.

Will the corridors and entrances accommodate a normal sized wheel-chair? Are facilities in the kitchen and other rooms within reach? In many cases, furniture and commodities can be arranged to the patient's advantage.

A middle-aged man was hunched over a list of figures at a table in a sectioned-off part of the room. This accountant was recovering from a stroke, Miss Watt explained, and part of his rehabilitation involved trying out his work situation.

Certain patients find their work capacity altered upon recovery. In the case of working with figures, there is the possibility of difficulty in concentrating on calculation tasks.

Vocational assessment by therapists informs the patient of his or her capacities and limitations.

"We try to give the patient a sense of achievement by beginning with easy tasks," the O.T. supervisor said, "The feeling of success provides motivation. But we also have to avoid letting bad habits set in."

Sylvia Hoffman is a non-medical member of the Jewish Convalescent Hospital's treatment team. If you ask her to sum up the role of the social service department, she'll tell you: "We're interested in the **whole** person."

Coping with a physical disability involves social and psychological adjustments. Part of the healing process is devoted, therefore, to learning to express the feelings of frustration, depression, shame or anger that accompany a loss of physical independence.

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Program Isaiah provides new direction for the role of the synagogue

What should a synagogue be and what are its functions outside the realm of religious and spiritual guidance?

Rabbi W. Gunther Plaut, the senior rabbi of Holy Blossom Temple, sees the synagogue role as "diversified, different in its various stages of search, no longer committed to the walls of the Temple but a living community reaching out to its members, going into their homes, their places of work, in an outreach program of great spiritual and physical proportions.

"No longer," continues the rabbi, "will our synagogues merely be service stations where members come to fill up when they need us — but from whence we take our spiritual nurture and bring it to our people."

This thinking is reflected in Program Isaiah at Holy Blossom Temple. The program, under the direction of Felicia Carmelly, encompasses a broad spectrum of activities and contacts for the Temple's older membership as well as for new groups — young marrieds, singles, the young and newcomers to the city.

It's a program of outreach — beyond the walls of the Temple, and of activity in the Temple itself.

Basically, Program Isaiah is for people who need people. The unprecedented mobility of the population and the growth of the nuclear family have led to a rootless, uncommitted lifestyle. Holy Blossom seeks to fill that void both spiritually and in human terms, within the concepts of Liberal Judaism.

For the many young couples and new residents who are joining the temple, Program Isaiah has made that membership a warm, enjoyable experience. Small groups of 15 or 20 meet on a rotating basis in private homes. They study, discuss and socialize and many have established solid friendships. The feeling of loneliness in being a small part of a huge congregation is dispelled. They become involved, serve on committees and, as Ms. Carmelly states, "contribute to the power and decision-making structure of Temple." In other words, they really belong!

Program Isaiah came about as a result of Project Isaiah — a comprehensive study of the mood and feelings of the members. It was initiated by a questionnaire which began the process of stimulating Jewish consciousness through the very questions posed. More than 1,000 congregants took the time to fill in the lengthy form and return it. In many cases personal interviews with Temple officers followed.

The project clearly indicated a need for new programming and rethinking the role of the synagogue. People wanted more than a place to worship...more than a place to celebrate bar mitzvahs and weddings. The synagogue had to become an extension of their lives in the community.

No matter how impressive the building, no matter how great the physical facilities, the survey showed that in the end it's the human element that counts. Project Isaiah raised the questions: Is the synagogue answering the needs of its congregants in a rapidly-changing and complex society? Is it providing them with the full sense of identity and stability that Jews need to function successfully in the non-Jewish community?

Holy Blossom's rabbis, officials and Board of Trustees analyzed the replies carefully and came to the conclusion that once again Reform Judaism must set a path to find new ways of serving Israel and the Jews of the Diaspora. And Program Isaiah came into being.

Although still in its early stages, Program Isaiah has taken great strides in serving the individual and the group through diverse programming, and is encouraging the coming together of people with common interests and problems.

In a world geared to couples, the growing population of singles has largely been ignored. But not by Holy Blossom where Gemini and Club 74 singles clubs have been operating as an integral part of Program Isaiah. In addition to arranging large social activities, the Gemini club has open house every Sunday night for a general get together for fun and conversation.

Newcomers to the city have a difficult enough time adjusting to new and unfamiliar situations and breaking into social circles. When that is compounded by a totally different culture and language, it can be a terribly devastating and lonely experience. The arrival of several hundred Russian Jewish families in the past few years has added a whole new dimension to the type of outreach that is essential for these people who want to become part of Toronto's Jewish mainstream.

Holy Blossom Temple was in the forefront when it came to reaching out and welcoming these new found brothers and sisters.

Program Isaiah is providing a forum for discussion and the exchange of ideas. There is an advanced Judaic study group, a Middle East discussion group and there is a leadership group which provides volunteers as discussion leaders.

Engaged couples get pre-marital education in all facets of married life from budgeting to in-law relationships.

There are many activities and the program is just beginning to grow, as it enters its second year of operation. It's working because it is flexible and in tune with the new situations which continue to crop up within the congregation and the Jewish community.

As Felicia Carmelly explains it: "Through the synagogue we are providing the focal point where people come to renew the spirit, talk out problems, acquire knowledge, celebrate simchas and share sorrows."

During the summer, Friday night services are held outdoors in Holy Blossom Temple's biblical gardens. So far, the weatherman has co-operated beautifully and only the whine of the occasional jet plane has caused any interruption.

Members' fees scaled to income

Membership in Holy Blossom Temple is within the financial means of all who want to join.

Dues are scaled to the income of the applicant and average out to about 1 to 2% of income.

Temple has a large number of members with very limited means and a significant number with considerable resources. Each one pays according to the family's capacity and no one is refused membership because of limited income.

It should be noted that the annual dues cover not only membership but Religious School, High Holy Day seats, utilization of rabbinical and cantorial services, etc. Nor is there a capital assessment.

The Holy Blossom Temple will welcome inquiries about membership. Please contact the executive director, Mel Olsberg, for full information. Phone: 781-9185.

Rabbi says Reform offers Jewish continuity

Reform Judaism, says Holy Blossom Temple's Rabbi W. Gunther Plaut, "is the cutting edge... the avant-garde of our people. Reform is Jewish continuity, not discontinuity. We can march out in front, knowing who we are and what we are — visionaries of our people."

But, says the rabbi, "we are not the whole. We are not K'lal Yisrael. We need our brethren and we must continue to seek them even if they do not seek us. We need those who guard and nourish tradition in a different way.

"We, who are more open to the world, who do not fear to go out and meet it, must always be aware that we cannot and dare not lose touch with the armies of Jewish history."

Rabbi Plaut says it is the role of Temple to mold members who will love Israel in all its habitations, who will affirm the work and importance of the Diaspora yet love Israel and the land of Israel with total love and devotion, unrestricted by apology or excuse.

Temple, he continued, through Judaism, should be the place for:

•members who are willing and eager to study;

•members who are willing to commit themselves;

•members who will not shrink from calling themselves partners in a holy enterprise;

•members who will come forward and say:

"Since I want to be a Jew, I must live like one;"

•members who are not above fearing a God who demands;

•members who will listen to their rabbi interpreting to them his vision of the holy God of the Covenant.

Religious school encourages child's commitment to God, Torah, Israel

Encouraging in the child a commitment to God, Torah and Israel is the aim of the Holy Blossom Temple Religious School which provides an extensive program for children from kindergarten through bar mitzvah and confirmation. After confirmation students can participate in programs of continuing Jewish education.

The Religious School, which encompasses the Hebrew department and the Youth Acitivities program, lists as its aims and objectives the following:

1. To help the child understand and experience Judaism as a living force in his own life, and to encourage in him, as he grows up, a commitment to God, Torah and Israel.

2. To help the child see himself as a link in the chain of Jewish tradition and generations through knowledge and practice.

3. To develop within our children a feeling of kinship with Jews anywhere in the world and a sense of solidarity with our fellow Jews in Israel.

4. To help the child understand himself as a Jew within the larger framework of the Canadian community and the human family.

5. To instill in our children an appreciation of the needs and rights of all human beings and to develop within them an understanding of the crucial problems of particularism and universalism, so that each child may find his own roots and identity.

6. To keep alive in our children the spirit of Tzedakah as a salient principle of Jewish living.

7. To develop within them the love of learning and to teach them the fundamentals of Reform Jewish living-prayer, song, observance and the knowledge of Hebrew.

8. To create an atmosphere in which creative Jewish growth is possible — in thinking, prayer, writing, art, dramatics, music, dance and camp weekend experiences.

9. To attempt to create a Jewish youth community in which significant aspects of democratic living can be applied to Jewish life.

10. To help our children see and experience the Temple as a focal point of their Jewish life.

The **primary department** (kindergarten to Grade 3) lays the foundation for the development of Jewish Reform living. Through holiday and Shabbat observances the children learn the forms by which these holidays are observed, the background, the meaning, and the songs, prayers and Hebrew terms related to each. There is a weekly Shabbat service for each grade.

The curriculum in Grades 4 through 6, the **intermediate department,** is based on aspects of Judaism which relate to life today to stimulate the preteenager's growing interest in the outside world. Tzedakah is stressed through Keren Ami projects. Jewish culture is sampled.

The **pre-confirmation department,** covering Grades 7, 8 and 9 provides students with a deeper understanding of the Bible, the history of the Jewish people, as well as the faith of others. Social and ethical problems are discussed in the light of Jewish values. Camp weekends, once a year per grade, at the Bolton Outdoor Education Centre, provide the opportunity to study, worship and socialize in an environment conducive to prayer and thought. One rabbi is always in attendance.

In Grade 10, the **confirmation year,** emphasis is on enabling the teenager to accept himself as a person and a Jew and to relate to his peers in a meaningful way; to develop a personal Jewish philosophy of life; to clarify his views on God, Man and Israel; to awaken the desire to make ours a better world in which to live.

Through the **Hebrew department** students learn the phonics, reading and writing of Hebrew. Hebrew language projects are related to the curriculum of Religious School Grades 5,6,7.

After confirmation, students are eligible to enter one of two areas of **continuing Jewish education.** The Youth Academy offers a three-year program of Jewish studies. It is open to all teenagers over 16. The second area is that of the Student Teacher Program, also a three-year project.

Members of the second adult bar/bat mitzvah group, 1974–75, are shown here with Holy Blossom's rabbis and cantor. Another group will commence preparations in the fall.

Natalie Snitman chooses granddaddy instrument; Toronto bass player joins Jerusalem Symphony

By TOBA KORENBLUM
CJN Staff Reporter

Natalie Snitman (El Baz)

TORONTO —
Natalie Snitman is a bass player. Behind that simple statement of fact lies a complexity of motivations, anxieties, incongruities, drives and struggles.

Most women, Natalie admits, would not choose this "granddaddy" of orchestral instruments, and most Jewish women would not choose this way of life, altogether.

But Natalie, at 23, is stepping into the challenge, tension and excitement of a professional career as a musician with the Jerusalem Symphony Orchestra.

Over tea and crackers in her parents' Willowdale bungalow, she talked, among other things, about her old Italian bass, performing under Leonard Bernstein, attitudes toward female bass players, Bruchner, contemporary music and Israel.

"For a woman in any career field you have to be aggressive. A women who doesn't think she has to struggle is naive," she said. "I'm not that aggressive. I'm really trying to fight. Economically, socially and psychologically, there are so many things to overcome."

As a woman she has met with opposition, she commented with some bitterness. Women were not considered big enough, strong enough for bass playing. After her successful audition for the JSO, Lukas Foss, the orchestra's composer-conductor, quipped: "Well at least you're big enough to play the base."

Tall and slight, Natalie finds little difficulty in transporting her instrument. "I've developed enough muscles in my arms, so it's no problem at all," she remarked.

But myths die hard. Some male colleagues who feel women can't take the pressure of a musical career, throw out comments to rile her. Women, too, are at fault, said Natalie. Those inside the music profession resent you since your presence makes their personal successes seem less significant.

Natalie finds she must fight her own inbred attitudes. Being a bass player is not the traditional wife-and-mother role for a Jewish woman, she added.

Natalie began bass lessons, on her own initiative, six years ago. On a scholarship to Eastman School of Music in Rochester, she studied with Oscar Zimmerman, formerly a principal player under the batons of Toscanini and Stokowski. Thriving under his tutelage and admiring his talents and personality, she said she "learned by osmosis."

Summers were spent with the National Youth Orchestra, the Colorado Philharmonic Orchestra and the World Youth Orchestra. A Canada Council grant will pay her way through Europe for another six to eight weeks with the WYO this August.

Natalie describes her first year away at school as "quite hellish at the beginning" — the psychological break with parents, and from "the sheltered Jewish home," and the pressure at Eastman all required a hard adjustment.

"I was naive at the start and the competition bothered me," she explained. "You know when you get out you're going to have to play better than someone else to get a job." For the young music graduate, finding a seat in a professional symphony orchestra can be a frustrating battle; orchestra's search out the rare, talented virtuoso or the seasoned professional.

But, Natalie considers herself lucky to have a job with the Jerusalem Symphony, beginning in September. She talked about this new hurdle in her life with a mixture of excitement and apprehension — the fascination of a new environment and culture; the pressure of not knowing anyone, coping with the orchestra and new accommodations.

"The first year professionally is the hardest... with the tension behind every concert," she said.

In preparation for the trip she is studying Hebrew and making arrangements with Israel Aliyah for her settlement.

Asked about her attraction to the world of music, the orchestra and the bass, she found it difficult to verbalize. For the musician, communication through sound is more vital than the word.

"Music is part of me... I am in it so much...it's not something you can rationalize," she ultimately confided, gesturing with her long fingers — the string player's trademark.

She works in spurts, sometimes up to four or five hours of daily practice, but, after the pressure of the school year has subsided, she takes "a huge breather."

Drawn to the bass in high school, Natalie loves its deep, rich sound. "Beethoven called the bass player the most musical player in the orchestra," she said with somewhat of a bias. A bad bass section means a bad orchestra. People don't realize its importance for rhythm and intonation.

Bass in the jazz idiom is more recognizable to the public. Now with some solo classical interpreters of the bass, new compositions for solo bass, magazines devoted to the instrument and musicians receiving critical acclaim in the music community, the bass has come into its own, Natalie said.

Her ultimate goal, like most artists, is to constantly seek perfection. Her preference is toward orchestral performance. "The blending of sound in your section with the entire orchestra...the energy of making music with others" — this is music's magnetism for Natalie Snitman. "With a good conductor, you come closer to the composer, above man."

Woman rabbi joins United Jewish Appeal

NEW YORK —
Rabbi Michal Bernstein, the second woman ordained by the Hebrew Union College — Jewish Institute of Religion, has joined the staff of the United Jewish Appeal, Frank R. Lautenberg, UJA, General Chairman, announced this week.

Rabbi Michal Bernstein

Rabbi Bernstein will serve as Director of the University Programs Department.

"We are pleased a woman as uniquely qualified as Rabbi Bernstein will now direct both programs," Mr. Lautenberg stated.

Dr. Marshall Goldman, Chairman of the Faculty Advisory Cabinet, noted that "Rabbi Bernstein assumes her new position at a time when the American academic community is changing. The radical atmosphere of the late 1960's has given way to a more introspective, realistic approach.

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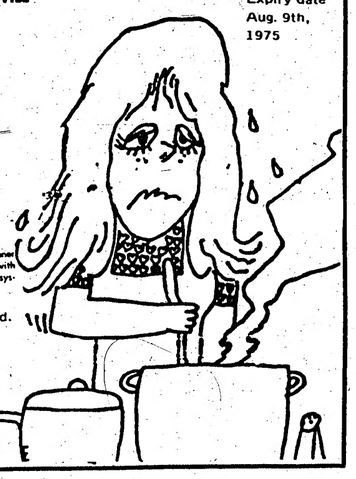

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PROVINCE OF ONTARIO

Royal Commission on Violence in the Communications Industry

By Order-in-Council 1299/75 of May 7th, 1975 a Royal Commission to study the possible harm to the public interest of the increasing exploitation of violence in the communications industry was established. The Royal Commission has opened its offices at Room 810, 151 Bloor Street West, Toronto M5S 2V5. Telephone (416) 965-4593.

The Royal Commission's Terms of Reference are:

1. To study the effects on society of the increasing exhibition of violence in the communications industry;
2. To determine if there is any connection or a cause and effect relationship between this phenomenon and the incidence of violent crime in society;
3. To hold public hearings to enable groups and organizations, individual citizens and representatives of the industry to make known their views on the subject;
4. To make appropriate recommendations, if warranted, on any measures that should be taken by the Government of Ontario, by other levels of Government, by the general public and by the industry.

The Royal Commission invites interested persons, groups and organizations to send written briefs or letters on these matters.

1. All written submissions should be sent at least three weeks in advance of the public hearing in your area and in any event no later than May 31, 1976.
2. Persons wishing to appear before the Royal Commission to present oral briefs should forward a written summary to it at least three weeks in advance of the hearing they wish to attend.

Hearings will take place from the Fall of 1975 to the Spring of 1976. A later advertisement in this newspaper will give precise dates and locations. As of August 15th, any persons wishing to communicate with the Royal Commission on pertinent matters may do so by phoning the Royal Commission's toll-free number: 1-800-261-7091.

All submissions should be addressed to The Royal Commission on Violence in the Communications Industry, 151 Bloor Street West, Room 810, Toronto, Ontario, M5S 2V5.

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Arts

Stephen Macht has ability to make director happy

It has been long road from no-pay job to Stratford

Stephen Macht

theatre

By LYNN SLOTKIN

STRATFORD, Ont. — When Stratford Artistic Director Robin Phillips was looking for a good virile actor to play key roles, he said to Stephen Macht, "If you act as well as you talk, you'll be very good." After seeing Macht's work I don't think Phillips can be anything but happy.

A lot has happened to Macht in the 12 years since his first job offer when he was 21 — an Off-Broadway production of **Arms And The Man** in which he was asked to understudy all the male leads and be the assistant stage manager, for no pay! — to being a member of the 1975 Stratford company.

He received his initial training at the London Academy of Music and Dramatic Arts because there wasn't a school of that type or quality in the States. Macht eventually did his doctoral dissertation on the Academy and English acting training. He got his acting experience by working in regional theatres and touring the mid-west. When times were rough, and there were many such times, he taught acting and directing. He established the master of fine arts program at Smith College in Massachusetts and is presently an assistant professor at Queen's College in New York.

In 1972 he got his 'break' — a part in the Broadway production of **Vivat! Vivat Regina!** This led to a role in the award winning play, **When You Coming Back, Red Rider;** television work — he is in an upcoming Playhouse 90 special with William Shatner and Ossie Davis — and Stratford.

While Stratford offers Macht a chance to grow as an actor, the experience hasn't been all that 'rosy'.

"I've had a difficult time coming here. It's the first time I've had to pull out of New York, and I'm an American, a Jewish American, and that means a lot. And to build a company you need shared life experiences, all working together over a long period of time, similar acting styles, and out of that you try to blend."

He is concerned that his acting style fit in with the others, but when you are as good as Macht is, who notices style?

Leaving the excitement and stimulation of New York for the quietude of Stratford hasn't been easy for Macht, his wife and their three children. "It hasn't been a happy move, except for the Jewish people who have been very, very kind to us...the Jewish community opened its doors to us."

He is aware of himself as a person, a Jew and an American, and for all of its 'cut-throatness', he feels he has to work in the U.S.

His thoughts on Canadian theatre and how it could reach new heights can't be shouted loud enough: "Canadians must begin to delve into what they are, to write about that, to direct out of that core. Canadian actors don't, for the most part, truly explore all the possibilities within themselves and go below the surface. There are those who do, who want to, but that's not generally what happens. That's not to say that the American theatre is any better — I don't feel it is really, but I do feel the work process is more interesting, much more explorative and provocative."

Macht has the unbeatable combination of talent, nerve and chutzpah (after Robin Phillips equated Macht's talking ability with his acting ability Macht said, "If you direct as well as you talk you'll be very good." I don't think he's disappointed either.) Macht is learning from us; hopefully we'll learn from him too.

Violinist placed with symphony orchestra; classical singer, however, not as lucky

music

By RICK KARDONNE

Whether or not immigrant Soviet Jewish musicians successfully integrate themselves into Toronto's musical life often depends solely on the demand for their particular instrument. Happily, violinist Galina Bugayeva is now a member of the Toronto Symphony. But classical singer Julia Wigdorchik Malinovskaya has been unable to find steady employment here because Toronto's opera scene is so quantitatively inadequate.

Born in Odessa, Galina Bugayeva learned violin at the Moscow Conservatory, where she studied under Professor Stolarsky, David Oistrakh's teacher. Following her schooling she played in the large Moscow radio-TV orchestra and the Moscow Philharmonic. However, like so many other Russian Jewish musicians, she personally experienced anti-Semitism and knew that it severely limited her professional aspirations.

For example, when the Jewish conductor of the small Moscow radio-TV orchestra, Yuri Aronovich, emigrated to Israel, all Jewish musicians were ousted, and when auditions were held for a new orchestra, only two Jews were accepted. Eventually, Galina got a job as violinist in the trio for the Soviet state-sponsored Jewish theatre ensemble whose purpose was solely to present a favorable image to the outside world that "it isn't so bad here for Jews."

Of course, behind the front, it was bad. This Jewish theatre group was shoddily treated and grossly underpublicized. They were not allowed to perform in Moscow; only in the hinterlands. Galina decided to leave Russia, but she had to wait a year to sell her property (her apartment) in order to get money to pay for a visa to leave the USSR. That year, she didn't work; nobody would hire her. Finally, on Sept. 28, 1973, she left.

Upon arrival in Toronto, she auditioned for the Toronto Symphony which fortunately had a vacancy for violin; and was accepted. She is very happy here; she feels that there is much more challenge and diversity with the TSO than there is in Russian orchestras.

Julia Wigdorchik Malinovskaya, born in Moscow's old city, went to the music college in Riga and finished studying in Leningrad. She then sang in the Glinka Choir as a mezzo-soprano and alto and also taught voice in Riga.

She performed roles such as Olga in Eugene Onegin, but only in backwater towns such as Yakutsk in the far north. She lost out many roles to gentiles whenever there was a choice between her and a gentile for a particular role. This, plus her desire to instill within her children a sense of Jewishness, prompted Julia to leave the Soviet Union.

The Canadian Opera Company performs for only three weeks every year; an indication of the quantitatively, sad state of opera here in comparison to the much better scene regarding instrumental music. As a result, Julia has not been able to find much work here. With her solid classical training and notable operatic experience in Russia, I believe that Julia Wigdorchik Malinovskaya would be a highlight in any Jewish concert in the coming season; as she has a repertoire of Jewish folk music as well as serious classical opera.

Toronto Jewry is indeed fortunate to have such skilled vocalists as Julia Wigdorchik Malinovskaya in our midst and we should do all that we can, for our collective enrichment, to give her and others in her position a chance to flourish, using the Jewish community as the home base.

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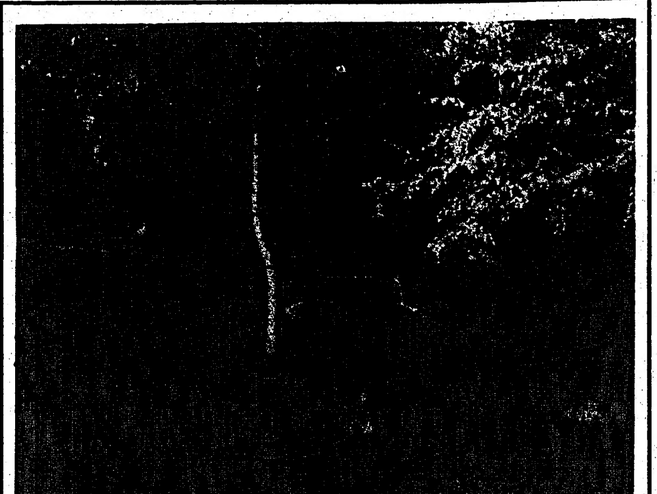

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The Toronto Pirchei Choir has been acclaimed by critics on their current tour of Israel. Here they are shown about to leave Toronto. The choir, under the direction of Rabbi Heshy Nussbaum of Eitz Chaim, has performed in Tel Aviv and Jerusalem to date.

Israel's 'most attractive city'

Port city develops tourist trade

HAIFA —
A determined effort to project the scenic Mediterranean port city of Haifa into a major international tourist and convention centre is now being undertaken by a mayor who turned down a cabinet post to conduct a program of converting what has long been considered Israel's most attractive city into a focus for overseas visitors.

Mayor Yosef Almogi, veteran Israeli political leader who was Minister of Labor in Golda Meir's Cabinet, just one year ago was overwhelmingly elected mayor of Israel's third largest city, centre of the country's north. When Prime Minister Yitzhak Rabin recently asked the popular Almogi to rejoin the government in order to strengthen his administration, the Mayor was forced to say no on the premise that he was obliged to fulfill his commitments to the citizens of Haifa.

Chief of these, he noted, was to place the city firmly on the world's tourist and convention map as one of the Mediterranean area's preferred vacation and meeting centres, and an ideal base for touring the Holy Land's best-known historic, religious, cultural and vacation attractions.

As a step toward achieving this goal, Mayor Almogi has established the Haifa Tourism Development Association with the co-operation of various civic organizations. The Association is now vigorously proceeding with a wide range of promotional efforts designed to tell the world about the attractions of Haifa, while organizing a continuing series of activities to put added spice into an ambitious development program of tourist-oriented facilities.

In Israel mayors are indirectly elected on a proportional representation basis. Haifa, under Mayor Almogi, is today the only major city to boast a wall-to-wall coalition recently organized by all parties in the Municipal Council to carry forward, among other programs, this tourism expansion drive.

Various new activities organized by the Association have already been put into operation. These include popular guided Sabbath morning walks for tourists, art exhibits, sporting events, concerts, theatre, youth festivals, special museum exhibitions.

A highlight of the many new visitor attractions now under construction in Haifa is a Marine Centre, along Haifa's southern shore, which will include the new National Oceanographic Institute. The marine compound will contain an aquarium, dolphin stadium, diving school, hostel and restaurants. The Shikmona excavations, in which archeologists are continuing to uncover the ancient foundations of Haifa, are also located in this unique compound.

Another important new tourist facility will be a 400-acre sports and vacation complex facing the Mediterranean shore to be built around an existing centre for overseas youth.

Florida's special events cater to young and old

By WILLIAM ADLER

JACKSONVILLE —
Young or old, visitors to Florida in September find a variety of special events that promise ageless fun.

The Sunshine State hosts such diverse homages to the ages as Senior Citizen's Month at Cypress Gardens and the Back to School Party at Walt Disney World.

Also on the September calendar are Family Frolics in Green Cove Springs, south of Jacksonville; Invitational Cross Country Meet at Cypress Gardens; and Fiesta of Five Flags Antique Show in Pensacola.

Cypress Gardens' Senior Citizens Month offers reduced admission rates during September. Included in the celebration at this grandfather of Florida attractions is a special water-ski salute to senior citizens.

Everyone joins in the fun during Back to School Night, also known as Boogie Night, at Walt Disney World Sept. 6. The Magic Kingdom hours are extended until 1 a.m. and a popular rock group shares the spotlight with a soul group to provide a full night's entertainment. The party also includes romps through the theme park by notable Disney characters.

On Sept. 1, the Northeast Florida town of Green Cove Springs stages an all-ages annual event called Family Frolic. The city pool serves as a free hub for activities that include a fish fry, numerous games, talent show, beauty contest and plenty of swimming.

Pensacola's Fiesta of Five Flags Antique Show, Sept. 26-28, marks bicentennial-era awareness of heritage with an exhibition of treasured furniture from bygone eras. Collectors and dealers from throughout the United States gather in Pensacola for this significant antique event.

Physical prowess of youth takes top billing, Sept. 27, at the Cypress Gardens Invitations Cross Country Meet.

Correction

Last week, an item appeared about kosher Passover cruises. This was published in error as the ship is no longer in service.

These enthusiasts think marching is great fun. This year's one-day Jerusalem March takes place on Sept. 24. Participating will be grownups and kids alike.

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By JENIVA BERGER

...rd's Avon Thea... ...dies are both ... sundaes which ... down well with age group, particularly those who don't have a close affinity for the bard. They're the type of shows one might add as a dessert to the mainstage productions, neither of them requiring any great digestive tract.

Comedy of Errors is one long variation on the theme of mistaken identity; separated twin brothers, their separated twin servants and an anxious parent in search of his twain unknowingly converge, causing endless misunderstandings between wives, lovers, and cohorts.

Robin Phillips with David Toguri has taken the search for identity theme and placed it in the setting of the frontier West, a melting pot for homesteaders, gamblers, dudes, and opportunists, each of them trying to scratch their names on the hitching post.

The stage business is endless in the rip-roaring production with equal parts Carol Burnett, Cat Ballou, and Country Hoedown. Swinging slat doors frame the stage with people appearing and disappearing through them, chasing one another in a succession of scenes which burst upon each other like bronco busters. Ricky-Ticky music, nostalgic cowboy ballads (nicely penned by Alan Laing) and a surprise second act square-dance and country flavor while Daphne Dare's marvellous Conestoga Wagon is a perennial reminder of the rootless wanderers.

Particularly suited to Avon's Young Company, Phillip's production gives many of the newcomers to Stratford a chance to let their own style carry the language rather than the other way around. A few of the more refreshing Westerners were Jackie Burroughs as Adriana, Mia Anderson as Emilia, and the two Dromios, Bernard Hopkins and Richard Whelan.

Two Gentlemen of Verona, on the other hand, is not quite so revolutionary in its design, having been given the same glamorous treatment by Joseph Papp in his musical adaptation a few years ago.

Thankfully, the production is not the frantic one that Papp's was, and though Jackie Burroughs as Sylvia somersaults into her first entrance; it's not the hijinks of a classy clown but the elan of a Vogue mannequin which sets the tone of the show.

Robin Phillips again with David Toguri has used the Italian Riviera as a backdrop carrying the languidness of the very rich to every nook and cranny of the comedy. Actors saunter lazily across the stage, their profiles outlined by the rich back lighting of Daphne Dare's geometric screen; Ms. Burroughs affects regular poses as if she were at a session with Richard Avedon, kittenish, sexy, rarely natural, modishly attired in what looks like a Richard Halton chiffon (actually it's a product of Stratford's Milly Harris Campbell) while the outlaws of old Milan have been neatly transformed into sun-drenched beach bums.

Love only penetrates as deeply as the best sun tan oil, and as usual with Shakespeare's lighter works it's the romantic ideal rather than the ideal romantic which cements relationships. The flirtatious Sylvia is a natural for the image of Phillips' jet set and if she is eventually bowled over by the virile Valentine (Stephen Russell) it's no wonder; the rest of the men are fops. That the cad Proteus is still desired by his faithful Julia in the end may seem the one surprising turn of events, but here Nicholas Pennell is neither more nor less shallow than the rest, and Mia Anderson's piquant Julia may be poetically inclined but she's also practical. Even the comic highlights of the show features a blase dog yawning into his master's face as the latter ruminates on the value of the male-female relationship.

The one thing missing from this sleek production is the performers playing backgammon. Since the game is now the number one entertainment amongst Italian gentility, what better accompaniment to Shakespeare's Sybaritic world.

This year's Stratford drama festival, featuring Shaw and Shakespeare, runs until Oct. 11. Jackie Burroughs (left) and Gale Garnett are seen in "Comedy of Errors," directed by Robin Phillips. (Robert Ragsdale)

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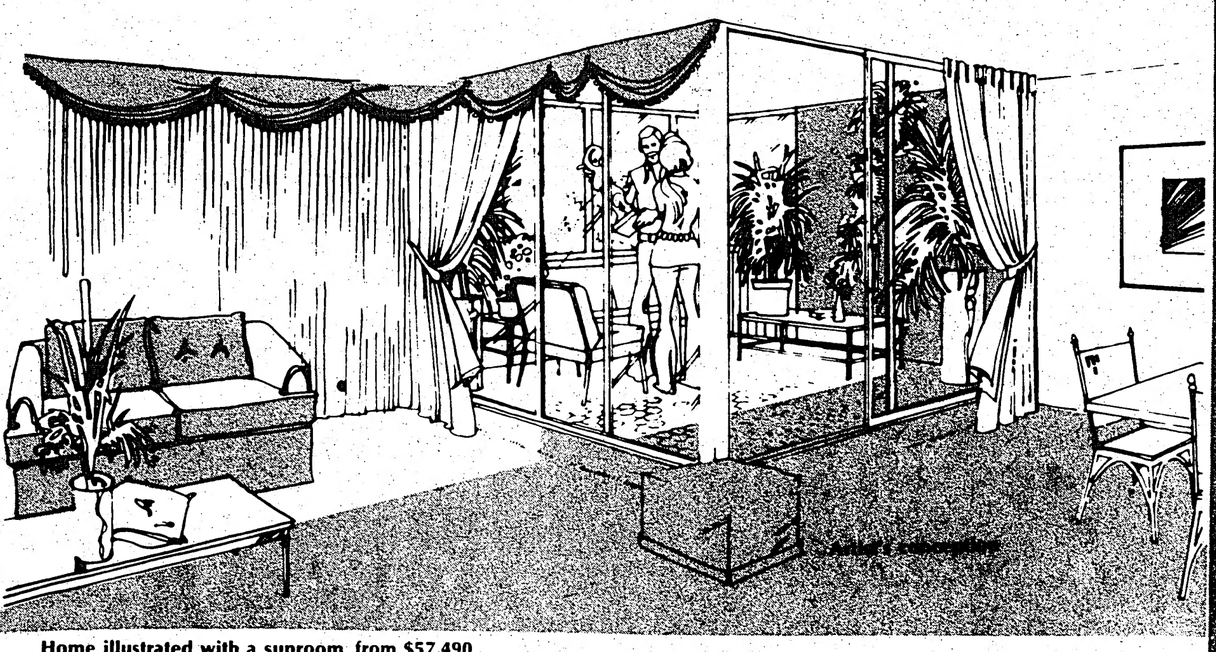

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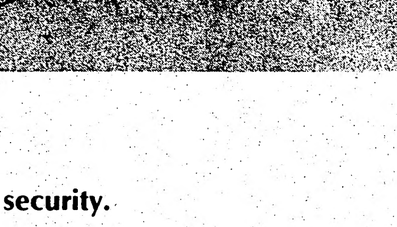

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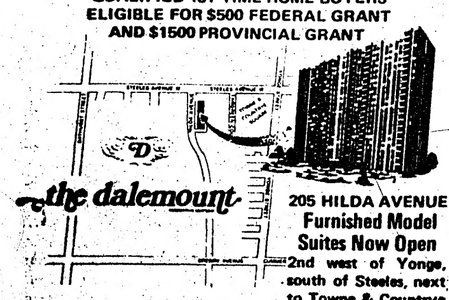

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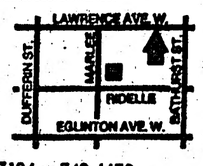

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6 room bungalow, magnificent lot, bargain price, $48,000. 638-7748, 635-1762. 8

Bathurst - Steeles
Spacious side-split, 3 bedrooms plus panelled family room and large recreation room, modern kitchen, 3 baths, double garage, near B'nai Torah synagogue, fantastic buy. Call Joe Sternberg, 752-1481 or 636-0042 evenings. Harvey Adelman Ltd. Realtor. 8

Forest Hill Village
Beautiful 2 storey brick family home in prestige residential area, leaded glass windows, spacious entrance hall, large living room and dining room, new modern kitchen with eating area, oak panelled library, 4 large bedrooms, 3½ baths, rec. room, double heated garage, well landscaped pool size lot with tall trees. $240,000. Al Baker, 447-9143 or 445-3313 Thos N. Shea Ltd. Realtor. 8

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Realtor

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$155,000
Situated in lovely treed setting Situated in lovely treed setting, large living room, separate dining room, large kitchen, combination family room with walk-out, 4 bedrooms on main level. Fabulous lower level with study and 35' family room with fireplace. Rare find in this choice location. For further information and appointment to view, please call Eileen Cohen, 223-8660 or 787-6161. 8

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York Mills
Gardens - Bayview
$249,900
Every amenity and convenience you could think of in this luxurious classical 2 storey, 5 bedroom home, grand size living room and dining room, and beautifully detailed front hall are super for entertaining. Ground floor family room, open fireplaces, completely finished lower level and pool sized garden.

* * * *

York Mills - Bayview
Sagewood - Misty
$205,000
Designed by one of our foremost architects, Sheldon Rosen. This 2 storey contemporary home has beautifully proportioned separate living room and family room with fireplace, beamed ceiling and walk-out to garden. 5 bedrooms, 3 bathrooms on second floor, master bedroom with dressing room, 4 piece bath and walk-out to roof garden. A truly special house in this prime location.

* * * *

Bathurst Manor Ravine
Brockington Cr. $199,500
Exceptionally beautiful home situated on a quiet court, 5-6 bedrooms, large principal rooms, main floor library, family room, walk-out to back ravine with magnificent table land. Double balconies, sauna. Completely finished lower level-maid's quarters. Central air conditioning, everything you can wish for. Close to synagogues, schools, transportation.

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Now $138,500
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For further information and appointment to view these properties please call Elise Kalles, 449-1873 or 787-6161. 8

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Private, Bathurst - Lawrence, immaculate condition, 2 storey, attached garage, king size master bedroom, 2 bathrooms, finished rec. room, fireplace and many extras, 787-0450. No agents. 8

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Woodbine - Finch
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* * * *

Bathurst - Baycrest
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* * * *

Bathurst - York Downs, 5 new 4 bedrooms, 2 storeys, $129,900 each. Mrs. Chomolok, 638-6700.

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Bathurst - Glencairn
$115,900. Spacious 6 room rug brick bungalow, 3 room apartment plus rec. room. A-1 throughout. One open mortgage. Mr. Lavine or S. Chomolok, 638-6700. 8

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PERSONAL

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Need help or information of any kind? Call the Jewish Information Service. 789-7279. R

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UNVEILING

The unveiling of a monument to the beloved memory of the late **Pearl Lewis** will take place Sunday, August 10th, at 11:15 a.m. Dawes Road Cemetery, Beth Tzedec Section. Relatives and friends are invited to attend. 8

OBITUARIES

Brock, Benjamin - On July 27, late of 6151 Bathurst St.

Cohen, Alfred - On July 30, late of 525 Chaplin Cres.

Goldsmith, Fannie - On July 28, late of 1652 Bathurst St.

Halpern, Sheldon - On July 29, late of 15 Sirocco Dr.

Isaacs, Arthur - On July 29, late of 136 Floyd Ave.

Kertes, Leslie - On July 31, late of 34 Austin Terrace.

Levine, Sylvia - On July 24, late of 61 Pelham Garden.

Press, Fannie - On July 30, late of 429 Walmer Rd.

Rival, Tibor - On July 11, late of 21 Dale Ave.

Rosenblatt, Malka - On July 31, late of 2700 Bathurst St.

Rotenberg, Saul - On July 29 late of 58 Sparrow Ave.

Shapiro, Minnie - On July 26, late of 42 Braemore Garden.

Tepperman, Esther - On July 30, late of 34 Westover Hill Rd.

Tepperman, Gordon - On July 26, late of 21 Frontenac Ave.

Yudin, Harry - On Aug. 1, late of 605 Finch Ave. W.

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Bathurst - Lawrence
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Neptune - Bathurst
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Bayview - Steeles
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Lawrence - Marlee
$25,000 Down. 3 plex luxury 3 bedrooms, balconies, 3 garages. Quiet st., near synagogues, schools. Mr. Verrall - 635-1170.

Bathurst - Finch
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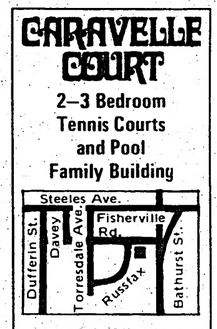

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HEBREW TEACHER
North Bay Jewish Community requires a Hebrew teacher. North Bay is a city of 50,000 people, 45 minutes by air from Toronto.
Applications stating experience, education, marital status, references and salary expected will be received by the undersigned up to August 20, 1975. Advise if able to conduct religious services. State date available for employment.
Reply to M. L. Daiter, Secretary, Sons of Jacob, c/o 172 Carlo Crescent, North Bay, Ontario.

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Please respond to Box Number 4337, The Canadian Jewish News, 22 Balliol St. Suite 15, Toronto, Ont. M4S 1C1.

This is a scene from 'The Rogue's Trial' directed by Israeli-raised **Alexander Hausvater.** It was presented recently at the Montreal Theatre Lab. **(Howard Kay)**

Hausvater plays called 'graphic shockers'

By JANICE ARNOLD

MONTREAL — Theatre critics have called Alexander Hausvater's plays "graphic shockers". The reaction of his audiences is said to range from "hypnotized fascination to outraged indignation."

Raised in Israel, Hausvater is director of the Montreal Theatre Lab. His plays in the past year have definitely not been for the aesthetically delicate.

Nor are his audiences allowed to sit back and be shocked.

"The participation of the audience is just as important as the acting; the play can't take place without it. Our audiences are not expected to be the passive receivers of some message and only after the show say they liked or disliked what they saw but express their feelings in some way during the performance," said Hausvater.

Words come fluently to this red T-shirted, blue jeaned, slightly dishevelled young man of 28 as he sits with his knees under his chin in an armchair.

He punctuates his sentences by pounding his chest with a fist or stamping his bare feet on the purple shag carpet of his smallish apartment.

"Sometimes physical, always sensual, my actors will touch you."

Hausvater is not content to accept the scripts of new plays at their face value without thorough research. By a process of "collective creation," that is, by using the structure and outline only, his actors will improvise as they go along. The playwright can then complete his script with the modifications.

Even the classics do not get off scot-free. "They must be adapted to the here and now if they are to still have some universal value." (Hausvater likes to call it "environmental theatre".)

The Montreal Theatre Lab, according to Hausvater, is "the only real experimental theatre company dealing with the development of plays in Canada."

The Rogue's Trial by Brazilian playwright Ariano Suassuna is the Lab's most recent creation.

The play is a social satire about a group of Brazilian villagers tyrannized by the clergy and the rich, who for one night, through drama, pretend they can overcome their oppressors.

"They are illiterate. None has ever seen a play. They take their characters from actual people in the village and by becoming the mayor or priest, they make a social criticism."

Hausvater was born in Bucharest, Romania, the only child of a well-to-do factory owner and patron of the arts.

At university in Israel, Hausvater, with a group of fellow students, formed a wandering theatre company that tried to recapture some of the flavor of the travelling players of the Middle Ages.

Travelling from town to town in a cart, they would give dramatic interpretations of the news in the mornings.

In the evening they invited members of the town onto the stage during the play. It was here that Hausvater noticed the enjoyment people felt in seeing "something happening for the first time" that led him later to retain a certain spontaneity in all his plays and to not hesitate to bring his actors down from the stage and into the audience and vice versa.

From Israel, Hausvater went to Ireland to complete his master's degree thesis on Irish playwright John Millington Synge. While in Dublin he became one of the artistic directors at the Peacock theatre, the experimental branch of the Abbey Theatre.

Hausvater came to Canada realizing the country was ripe for a "new beginning in theatre relative to its national heritage.

"The potential for growth is especially rich because of the mixture of languages and cultures, more so than even in the United States.

"In other countries the theatre is a human drive like eating...but Canadians are a locked up people, not into expression but into the accumulation of material gains."

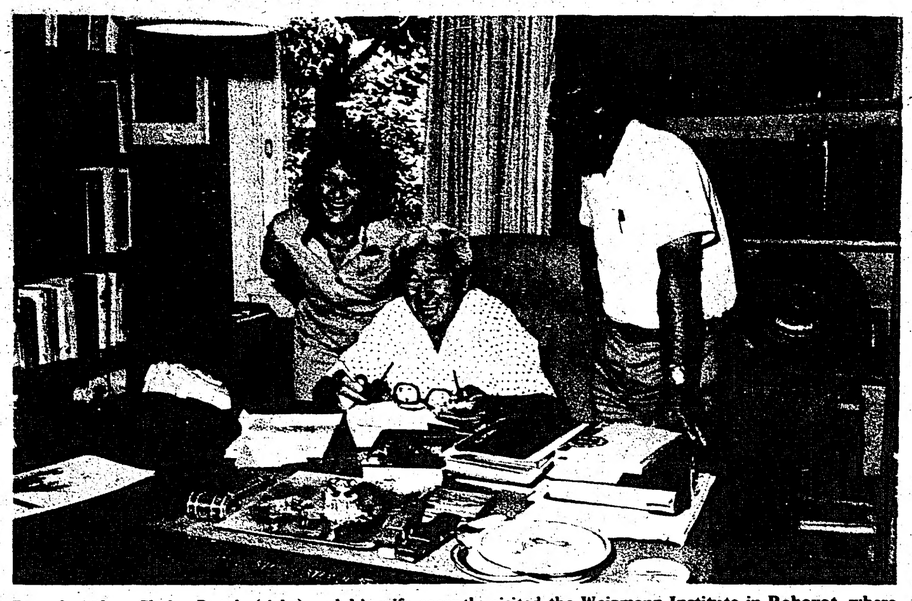
Mrs. Meir files suit

Cont'd from Page 1

police enable Jews to approach us? Didn't we know that we were listened to? We scarcely spoke there. We always jotted notes. And here comes this writer and writes of handing over a list to Stalin."

Mrs. Meir asserted she never met Stalin personally, although she was once near him during a celebration marking the Russian Revolution when the diplomats' area was near Stalin's platform.

Asked about the so-called Israeli-Russian honeymoon during her period as Israel's ambassador to Moscow, Mrs. Meir said: "All I can recall is that the Jewish wife of Foreign Minister Molotov told me in juicy Lithuanian Yiddish that she prayed for Israel and if it will be good for Israel it will be good for all Jews in the world. That was that. No more meetings with her." Mrs. Meir said that only later did she learn that Mrs. Molotov was exiled from Moscow.



Famed author Chaim Potok (right) and his wife recently visited the Weizmann Institute in Rehovot, where they chatted with Chancellor Meyer W. Weisgal. Potok is known throughout North America for "The Chosen."

McMaster research team receives $33,500 grant for research on hormones in the digestive tract

TORONTO —

For many laymen, basic biomedical research appears unappealing. Positive results are slow in coming, immediate rewards are few. The dramatic medical breakthrough in the laboratory requires years of repetitive, exact procedures and analyses.

But for Norman Track, a 30-year-old biochemist and recent recipient of a $33,500 Atkinson Charitable Foundation grant for his work on the digestive process, research is "a creative, thinking profession" with the built-in excitement of exploration — in the tradition of Banting and Best.

Currently associate professor in the department of surgery at McMaster University Medical Centre, Hamilton, Track devotes "120%" of his time pursuing his work interests.

He and his associates, he explains with enthusiasm, have established a research program on gastro-enterology that is unique in Canada.

The program, covering a wide-ranging field, centres on the role of hormones in the digestive process. (Hormones are chemical substances in the blood which stimulate organs or parts of the body to functional activity.)

One facet of Track's work is the development of an evolutionary scheme for hormones — through phases from neonatal, pediatric to adult. By sampling fetal blood and amniotic fluid, studies already indicate the gastro-intestinal or GI tract is functional during fetal life.

A second element of the research will investigate the effect of various nutritional regimes on the hormones in the digestive tract — how is their production affected by regular eating compared to intravenous feeding?

A third interest centres on the value of hormones diagnostically; certain hormonal defects — either an excess or deficiency caused by problems in the storage or release of hormones — may be responsible for digestive abnormalities. Ulcer complications, small bowel abnormalities, explained Track, may be attributed to a hormone imbalance.

Diabetes, a deficiency of the hormone insulin, has also intrigued Track. (Insulin reduces sugar in the blood and urine by acting on the liver and most cells of the body.)

Track is planning to explore the turnover of insulin in normal (i.e. the pancreas) and tumor cells to develop a model of hormone production. By studying many cells he hopes to deduce a final common pathway of cellular malfunction that is responsible for hormonal imbalance and specific diseases.

A graduate of the University of London (Guy's Hospital) with a Ph.D. in biochemistry, Track's list of appointments looks more like a travelogue than a curriculum vitae — positions at universities in Scotland, Switzerland, West Germany, New York, India and Sweden.

Photographer is self-proclaimed 'ideas man'; wedding album was Joe Black's innovation

By TOBA KORENBLUM
CJN Staff Reporter

TORONTO —

Joe Black is a self-taught, self-determined, self-propelled, but not self-satisfied professional. While he has devoted part of his photography career to drawing celebrities to public attention, he himself is a rather low-key, humble guy.

In his capacity as official photographer for the NHL, CFL and WHA, Black has delivered to sports fans the magazine cover, action shot of Bobby Hull, Bobby Orr's face on the TV screen, and the cherished bubble gum pics of football heroes.

But it doesn't stop there. Pictures of models with high cheek bones, graphics and promotional ads for CBC and CTV, documentary films, public affairs programs, TV commercials, and even photographs of the local Jewish community for the UJWF — all have somehow had the touch of Joe Black and his associates.

Black is a self-proclaimed "ideas man" and it is the ideas, initiative and plain hard work that have built up a one man show to a photography "factory", staffed by 40, involved in every angle of still and motion pictures, including the processing of 8mm home movies.

Now in his 50s, and the father of two grown children, Black looks like one of his football player subjects — a sturdy build, broad shoulders, salt and pepper, Hemingway-style beard. After a tour of his establishment, Graphic Artists Photographers, he settled into a leather chair to talk about his career.

"We instituted a lot of things with regards to the business...some new approaches and new attitudes. We looked for a need and filled it. That is what business is all about."

After photographic work for **The Toronto Star,** Joe saw the need for convenient, economical prints of sports figures. He devised the composite print sheet, with a full length action shot and head and shoulder picture of each player. Shots are distributed in slide form to TV stations, and in one column cuts to newspapers.

He is planning on applying the same systematic principles to developing photo sheets for MPs.

This same quick appraisal of a need in the market and a novel solution was an early trait. The idea of a wedding album originated with Joe, 30 years ago.

Before the war, he explained, the common practice was to take an official wedding portrait in the studio, before the ceremony. With his bent to movies, Joe adapted the album, "stills of a motion picture that created a story."

He designed an album, then took it to a bookbinder who marketed it. The charge for the first album of 12 pictures was $30. In post war years his business averaged 400 weddings a year.

The Black innovations were imitated. "You can't patent an idea," says Joe. "We've been copied in so many areas it's heartbreaking...we don't get the credit for it. I guess it is a form of flattery."

At age nine, at a family picnic in High Park, a box camera was pushed into his hands and Black got his first taste of photography. His determination and drive surfaced early. During the depression years, the young Joe ("I was a little devil") grabbed every opportunity to learn and save money. He became a photographer's apprentice, delivered for a drug store, had a paper route and worked as a movie theatre usher.

By 17 he had quit school. Moving from one job to the next he gained experience in industrial, sports and portrait photography, as well as motion pictures. At nights he started his own business doing "Hollywood-style glamor portraits with very dramatic dark shadows" — $3 for an eight-by-ten glossy.

By 20, he was out on his own in a studio space he had cleared in the coal bin of his mother's basement.

He looks on those early years as a "real treasure. It gave me an idea of values. It made me more inquisitive and appreciate things others my age couldn't. I had a lot of nerve. I led a screwy life now that I look back on it."

Over the years Joe has rubbed shoulders with, as he says, "the tops and the bottom" — the drunks on skid row, to royalty, politicians and sports heroes. On UJA missions to Israel he had the privilege of meeting and photographing Ben-Gurion and Golda Meir.

But it hasn't all been glamorous. While covering a Grey Cup game in 1968, Joe had a brush with Prime Minister Trudeau. After months of practice, Trudeau stepped out onto the playing field and with press, photographers and Trudeaumaniacs looking on, kicked the football square into Joe Black standing on the sidelines.

Joe, professional all the way, got the picture.

ADVT. ADVT.

WHY EAT TRAIF? WHEN YOU CAN EAT KOSHER FOR LESS.

The Following Was Taken From A Letter To The Editor On July 4th.

Dear Editor:

I would like to comment, firstly, on the butcher stores not under Congress that sell Jewish-style meat (I shall refer to these as Jewish-style butcher stores), and secondly, to comment on the many Jewish housewives who buy their meat in these establishments.

When you buy at a butcher shop not under Congress you have no guarantee that the meat you are buying is kosher. That means, in all probability, the meat in these stores does not come from animals that have undergone kosher slaughter

It is interesting to note that although, in all probability, the Jewish style butcher shops are not paying for a mashgiach or for kosher slaughter the prices of many of their cuts of meat are the same or higher than the same cuts of meat in a kosher butcher outlet under Congress.

On the same day as the mini survey was conducted (May 8), I, as a private individual, conducted a survey at one of the Jewish-style butcher shops (not under Congress).

It is very interesting to note that the average price per pound of all the meats listed in the mini survey was slightly higher in the Jewish-style butcher shop ($1.55 per pound) than in Sunnybrook Kosher Meat Dept. $1.54 per pound). Some items in the Jewish style butcher store were substantially higher than in the kosher meat outlet under Congress.

	Jewish-Style Butcher Store	Sunnybrook [under Congress]
Rib Steak	$2.29 lb.	$1.99 lb.
Shoulder Steak	$1.99 lb.	$1.89 lb.
Baby Beef Liver	$1.59 lb.	$1.09 lb.

It is apparent that it is the Jewish-style butcher shops that are "ripping the people off." They are charging the same prices as many of the kosher meat outlets under Congress yet they do not have to absorb the costs of kosher slaughter.

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